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THE Instructor

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First number is the month; second number is the day.
 NNumber in parentheses is lesson number.
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*Includes Questions and Answers, Memorized Recitations, 1966 Memorized Recitations, Coming Events, Talks for Tots, Deseret Sunday School Union.

Three Guiding Principles

ANNOUNCED BY THE ANGELS
AT THE BIRTH OF CHRIST

by President David O. McKay

And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

For unto you is born this day in the city of David a Saviour, which is Christ the Lord. . . .

And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

Glory to God in the highest, and on earth peace, good will toward men. (Luke 2:10-11; 13-14.)

THE HOLY NIGHT BY FEUERSTEIN.



In this announcement are implied three guiding principles to the realization of the establishing of the kingdom of God.

First, is an acknowledgment of the existence of Deity to whom we shall give glory and honor.

Second, is the establishment of peace through individual righteousness.

Such a peace will result in the *third* principle—the *Brotherhood of Man*.

Our faith in God springs from the heart: it is yours; it is mine. It cannot be other than personal. "... He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." (*Hebrews 11:6*.)

What does such a faith as that mean? The Lord becomes the center of our being, the guide to our thoughts and acts. With such a faith, men may know that over all there is our Father, "Lord of heaven and earth." With such a faith men may know this universe is not left to the guidance of an irrational and random chance, but, on the contrary, is ordered and controlled by divine intelligence and wisdom.

The Source of Peace on Earth

As faith in God, so peace on earth has its source in the heart of the individual; and it is this second principle, announced by the angels at the birth of the Christ child, that I should like to emphasize.

Jesus said the poor in spirit would possess the kingdom of God. Who are the poor in spirit? Those who, in deepest consciousness, realize their need of *spiritual possessions*; those *who yearn to be in harmony with God and His teachings*.

Again He said that it is the pure in heart who shall see God, and the peacemakers who shall be called the children of God.

There can be no happiness, no salvation, without peace in this life or in the hereafter. Christ exemplified that principle throughout His life. Everything that pertains to human happiness and salvation, Christ exemplified. He is the Light and the Life, the first example of salvation to the individual.

When Christ went to the Mount of Temptation from the banks of the Jordan, he was tempted by the Evil One, who said unto Him: "If thou be the Son of God, command that these stones be made bread"—an appeal to His appetite. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

"If thou be the Son of God," again strong in his

(For Course 4, lesson of February 6, "Be Happy, Kind and Forgiving"; for Course 14, lesson of February 20, "The Temptation of Jesus"; for Course 18, lesson of January 30, "Faith"; for Course 28, lesson of February 6, "The Godhead"; for all Christmas lessons; for the support of Family Home Evening lessons 25, 26, 46.)

taunting, "cast thyself down: for it is written,"—he quotes scripture—"He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone."

"It is written again," said the Saviour, "Thou shalt not tempt the Lord thy God."

In the next temptation Satan is not taunting, but pleading: "All these things will I give thee,"—showing Him the kingdoms of the world—"if thou wilt fall down and worship me."

That is a lesson of life. The tempter was foiled, taunting at first, strong in his assurance that he could tempt, but at last pleading, and finally banished. The Saviour commanded him—"Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." And angels came and ministered to Him. (See *Matthew* 4.)

Peace Comes from Within

Secondly, Christ taught that peace comes from within; not from without. He emphasized more than He did the outward ritual, that which is within the heart of man. One poet expressed it this way:

*Sow a thought, reap an act,
Sow an act, reap a habit,
Sow a habit, reap a character,
Sow a character, reap an eternal
destiny.*

What a man thinketh in his heart, so is he. That is emphasized throughout Christ's teachings. We are saved to the extent that we follow that teaching.

The third point I wish to emphasize is the power of what a man thinketh. Even before worship, Christ put the principle of reconciliation:

Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.. (Matthew 5:23-24.)

Harboring an evil thought injures the person who harbors it more than the man against whom he harbors it. Modern psychology emphasizes that truth. If we would have peace, we should banish our enmity for others. Bearing enmity in our hearts injures us and drives from our hearts that peace. If peoples and nations could just glimpse, and even attempt to apply that sublime principle, we would not have strife, riots, wars, and the killing of innocent men, women, and children. Just that one principle—if you have ought against your brother, go to him; arbitrate, and settle with him.

Christ Conquered Death

Jesus is our Saviour, principally, of course, because He conquered death. Death could not touch Him, and yet He took upon Himself mortality. When He lived such a sinless life, He conquered death and cried out in His heart, as the Apostle Paul has stated it, "O death, where is thy sting? O grave, where is thy victory?" (*I Corinthians* 15:55.)

When a loved one is taken away by death, what do we want more than anything else? Is it not only the realization that death cannot touch that loved one when the spirit moves from its house of clay? Christ conquered death. Death is not victorious over the spirit of man. There is the source of true peace in this strife-torn, war-torn world today for fathers, mothers, wives, sisters, and loved ones. Furthermore, Christ not only redeemed us from death, and broke the bonds of death for mankind as the announcement said, "to all people," but He gave the Gospel of Jesus Christ, by obedience to which men may be saved and exalted in the kingdom of the Father.

The enemies of liberty today are denying God. When any Communist comes around to say he has something better than what we have in the Constitution of the United States, I would ask you to remember just that one great truth which the Communists have rejected. They have thrown away the fundamental foundation stone of peace and happiness here and now. They deny God.

Christmas and Brotherhood

The third principle, enunciated at His birth, and applied at the moment when He said goodbye to His disciples, is that you should love your fellowmen, serve them rather than condemn. "... Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (*Matthew* 25: 40.) Brotherhood involves service, not conquest. It involves confidence in man, in your brother; not suspicion and hatred. It involves truthful dealings; not chicanery and fraud. Brotherliness is but the manifestation of the Spirit of Christ. Thank heaven for the spirit of Christmas that brings us closer to each other in expression of such brotherhood! It is the duty of us all to manifest brotherly love, first toward one another, and then toward all mankind; to seek unity, harmony, and peace in organizations within the Church; and, then, by precept and example, to extend these virtues throughout the world.

Love for God and for one another should be the Christmas theme. Such was the divine announcement by the heavenly host that first sang the "glad tidings of great joy."

The Heart That Loves Finds Peace

Only in the heart that loves, only in the Church of Jesus Christ where love prompts service to one's fellowmen and loyalty to God, shall we find peace. "For all the law is fulfilled in one word, even in this: Thou shalt love thy neighbour as thyself." (Galatians 5:14.)

May Christmas find love and a desire to bless others abiding in the heart of every Latter-day Saint. In all such hearts and homes, then, there will be peace and goodwill toward all men. Where peace abides, it matters little whether the possessor be

rich or poor, for he will have, in addition to the peace that gives "joy unspeakable," the assurance which the Son of Man gave when he said:

... I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. (John 6:35.)

Peace, good will, and life everlasting are the blessings I extend to you, as we repeat once again the glad old greeting:

A Merry, Merry Christmas, and a Happy, Prosperous New Year!

Library File Reference: Love.

WHY AND WHY NOT?

Junior Sunday School



WHAT PROVISIONS CAN BE MADE FOR CHILDREN UNDER THREE YEARS OF AGE IN THE SUNDAY SCHOOL?

The Sunday School program provides opportunities to learn the Gospel of Jesus Christ to all members of the Church from approximately the age of three. At this age a child is usually mature enough to profit from planned lessons and regularly scheduled activities and does not command the constant personal attention of a parent or teacher.

Children below the age of three need to be cared for in other ways than through participation in Course 1. Some recommended suggestions are as

follows: (1) Very young children, who rightfully need to be in the care of their parents, may attend worship services and classes with their parents. A welcome should always be kept for parents and young children in these adult classes. (2) A pre-nursery room may be organized under the direction of the bishopric. A rotation of mothers in charge could be provided, assuring mature adult care for young children and allowing mothers to take turns in attending their own classes. (3) A parent-and-child class may be specifically offered for a practical study of these children and an application of the parent-child relationships. (See *Sunday School Handbook*, 1964, page 82.)

In all cases, children who are not almost three should be separated from children in Course 1. This allows children who can profit from planned instruction of the Gospel but are just moving into this period of learning, to do so without hindrance or distraction from those who are not yet ready for group study.

—Junior Sunday School Committee.

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WHILE biological heredity prescribes certain broad limitations for individual development, most people who work in the human sciences today will agree that social heredity is important in determining the extent to which biological hereditary potential is realized.

The awareness of the importance of social heredity, or environment, is not new. Early man's awareness of the effects of his environment is found in what appears to be one of the earliest experiments in differential rearing of litter-mates, carried on by Lycurgus, the great Spartan law-giver and advocate of strict discipline and training from early years for the warriors of Sparta. He demonstrates in his experiment that from the same litter of puppies one could produce, by diverse rearing patterns, the greedy, mischievous cur or the well-disciplined hunter and follower of scent.

He used this demonstration to gain acceptance of his rigorous training of Spartan youth and Spartan people as a whole. His concluding argument drawn from the experiment was: "Men of Sparta, of truth, habits and training and teaching and guidance in living are a great influence toward engendering excellence."¹

I am sure that the trainer of Lycurgus' dogs of excellence would have had little difficulty in identifying for us the specific environmental conditions that developed the excellent hunter or the cur. Can we as parents, more than 2,000 years later, identify the elements of home environment that will develop our child's attainment of excellence: of character, of personality, of value? Perhaps a simple story will assist us in recognizing such environmental conditions:

A young family arose to a bright and beautiful Saturday morning. At breakfast Dad suggested that (1) if everyone was agreeable, the family could visit a nearby bird refuge to see all the birds and (2) enjoy a little outing as a family. All were enthusiastic about the project. Mother suggested that (3) if all pitched in right after breakfast, they could get the cleaning done for Sunday and not have it to do after the trip. (4) With the trip as an incentive there was none of the usual grumbling, but instead (5) extra encouragement and help in getting things "slicked up."

¹For the general use of Course 1; for Course 2, lesson of February 20, "Family Members Work Together in the Home"; for Course 4, lesson of February 20, "Being A Good Family Member"; for Course 24, lessons of January 23 and 30, "Human Nature Can Be Improved" and "Home Influences and Controls"; for general use of Family Home Evening lessons.)

²Kenneth A. Griffiths is a member of the National Association of Social Work and a board member of both Holiday Children's Center and the Detention Home Advisory Committee. He graduated from the University of Utah in 1950; he earned his Master's degree from Columbia University in 1952. His Church activities have included assignments in Scouting, elders' quorum, as stake Sunday School secretary, and as Sunday School teacher. He married Beryl Jones and they have five children.

³Plutarch's Lives, included in *Great Books of the Western World*, Vol. 14; Encyclopedia Britannica, Chicago, Ill., 1952.

In the home training of children, we need most to be aware of . . .

The Power of Example

*by Kenneth A. Griffiths**

Along the way, (6) a game of alphabet (finding all the letters of the alphabet, in order, using the first letter of any word in signs along the road or on store fronts) occupied the older children, while (7) the younger ones looked at books that had been brought along.

(8) All were interested in the book of waterfowl with colored pictures to help identify birds at the refuge. At the refuge, they noted differences in many species of birds, and (9) the youngsters were pleased at being able to recognize the differences and identify birds correctly. Eagerly they checked the guide for birds they had never seen.

(10) All were patient with the 6-year-old and the restrictions which his recently broken leg imposed, and Mother complimented them for their concern. One of the youngsters asked how Dad recognized the different birds so quickly, and (11) he told them of earning a Boy Scout merit badge in this subject.

(12) Mother explained a bit about the laws that govern the refuge and protect certain birds. (13) All were amused when Dad hugged Mother a little when they stopped to look at some Canadian Geese that were not frightened away by the car.

On the way home the 6-year-old leaned over the front seat, put his cheek close to his father's and said, (14) "You're surely a good dad!"

Dad was deeply moved and greatly pleased at the spontaneous expression of affection; and he said, "I'm glad you think so, because (15) I love you very much."

As he did so, he wondered:

"What did we do that made this a good day for him, and what



do I do when he says nothing but is perhaps thinking that I am *not* so good a dad?"

Much of what a child will be as father, husband, mother, wife, or what he expects in his mate, as well as the values he will hold in life, are determined by what he learns from example in his own family. He also learns from examples in the homes of friends; but since what he learns first will be long-est retained, it is important that early family example teach what we want him to learn.

Can we now quickly look at the story and see what examples made a young boy say, in essence, "I like what you do, Dad, I like you, and I want to be like you."

1. "If everyone is agreeable." An example of the respect for the right of each to make decisions and express a choice in keeping with his age and maturity.

Dedicated: To My Father—At a crisis in my youth he taught me the wisdom of choice. To try and fail is at least to learn; to fail to try is to suffer the inestimable loss of what might have been.²

2. "Enjoy a little outing as a family." An example of belief in the need for a family to play together as well as pray together.

Even in homes that do not break up, the constant decrease in family cohesiveness, social and psychological, has left the child a stranger to his parents. It is the exceptional family today that gets together as a group with all members present—except for an occasional dinner or special event. In

²Chester Irving Barnard, *The Functions of the Executive*; Harvard University Press, Cambridge, Mass., 1938.

At the bird refuge the whole family enjoyed an outing of fun and learning. Today, it is an exceptional family that shares activity in a spirit of "family togetherness."

fact, it is a rare phenomenon when an entire family can be seen either playing or praying together. In the typical American home, each member of the family has his own centers of interest, his own schedule of activities, his own budget, his own room, and his own friends. These factors combine to prevent the family members' paths from crossing and to reduce the opportunities for cooperative activity.³

3. "If all pitched in right after breakfast they could get the cleaning done. . . ." An example that responsibilities must be met but that there can be flexibility in how and when the job gets done.

It isn't the feverish pace nor the sudden impulse that is most effective, nor the boastful biting off what is too big—but the steady purpose, the quiet conscience, the doing of duty, the finishing, the enduring, the seeing things through, the thoughtful, quiet consistency—always with an awareness that among life's most important decisions is what we permit to take our time—"for which," said Benjamin Franklin, "God will certainly reckon . . . with us, when Time shall be no more."⁴

4. "With the trip as an incentive. . . ." An example that there are rewards for appropriate behavior and perhaps that attractive incentives produce greater motivation than punitive pressures.

Punishment is a socially approved practice, rather than one endorsed by scientific research. The results of punishment are not generally those the punisher wished to produce. At best, the punished response is repressed, that is, inhibited, but it is likely to reappear when the possibility of punishment is removed. For this reason, the results of punishment are likely to be variable and rather unpredictable. If it is at all possible, methods other than punishment should be used for preventing the appearance of unwanted behavior.⁵

5. "... Extra encouragement and help in getting things 'slicked up'. . . ." An example of the value of cooperation in attaining goals of life.

All social group workers agree on the value of cooperation. In the framework of a highly competitive society the social group work method consciously includes provision for positive experience in cooperating with each other. (Man's healthy striving for individual recognition may destroy the value of "responsibility for others.")⁶

6. "A game of alphabet occupied the older children. . . ." An example of adult acceptance of youths' need for meaningful activities under varying conditions.

7. "... And the younger ones looked at books that had been brought along." An example of a recognition of individual



Art by Dale Kilbourn.

(Concluded on following page.)

THE POWER OF EXAMPLE (Concluded from preceding page.)

differences and activities and expectations that are in keeping with these differences.

He who knows nothing, loves nothing. He who can do nothing, understands nothing. He who understands nothing is worthless. But he who understands also loves, notices, sees. . . . The more knowledge is inherent in a thing, the greater the love. . . . Anyone who imagines that all fruits ripen at the same time as the strawberries knows nothing about grapes.⁷

8. "All were interested in the book of waterfowl." An example of the learning potential that lies in the simplest activities. As parents we are teachers and should work at being good teachers, as we must work at being good parents.

9. ". . . The youngsters were pleased at being able to recognize these differences. . . ." An example of the satisfaction that comes from achieving success in any activity. "Nothing succeeds like success," and from successful experiences comes a sense of self-confidence and security.

10. "All were patient. . . ." An example of empathy and understanding others.

The Sioux Indians expressed the attitude of empathy when they prayed, "Great Spirit, help us never to judge another until we have walked for two weeks in his mocassins."

Empathy helps to create harmony in the home. Family members may play the roles of each other. For instance, the father can play the part of the son and the son the part of the father, that each may learn to know and appreciate the feelings of the other.⁸

11. "Earning a Boy Scout merit badge. . . ." An example of interest in a child's questions and the opportunity to explain the value derived from Church programs and activities.

Don't put me off when I ask questions. If you do, you will find that I stop asking and seek my information elsewhere.⁹

12. "Mother explained a bit about the laws that govern the refuge. . . ." An example of the restrictions which we impose upon ourselves that all may continue to enjoy the beauties of God's creations.

"There is great comfort in knowing that those who love you, love you enough to take the respon-

sibility for marking out the permissible."¹⁰

13. "All were amused when Dad hugged Mother a little. . . ." An example of the comfortable expression of love and affection of husband and wife.

. . . Too many couples have come to the altar of marriage looking upon the marriage ceremony as the end of courtship instead of the beginning of eternal courtship. . . . It is well to keep in mind that love can be starved to death as literally as the body that receives no sustenance. . . .¹¹

14. "You're surely a good dad." An example that the power of example in the home and family is great and requires our most conscious effort if it is to produce excellence.

JUST LIKE HIS DAD

"Well, what are you going to be, my boy, When you have reached manhood's years: A doctor, a lawyer, or actor great, Moving throngs to laughter and tears?" But he shook his head, as he gave reply In a serious way he had: "I don't think I'd care to be any of them: I want to be like my Dad!"

He wants to be like his Dad! You men, Did you ever think, as you pause, That the boy who watches your every move Is building a set of laws? He's moulding a life you're the model for, And whether it's good or bad Depends on the kind of example set To the boy who'd be like his Dad.

Would you have him go everywhere you go? Have him do just the things you do? And see everything that your eyes behold, And woo all the gods you woo? When you see the worship that shines in the eyes Of your lovable little lad, Will you rest content if he gets his wish And grows to be like his Dad?

It's a job that none but yourself can fill; It's a charge you must answer for; It's a duty to show him the road to tread Ere he reaches his manhood's door. It's a debt you owe for the greatest joy On this old earth to be had; This pleasure of having a boy to raise Who wants to be like his Dad!

—Author Unknown.

15. ". . . I love you very much. . . ." An example that one of the easiest ways to let the child know of our love for him is simply to tell him so.

*Give me hunger,
O you Gods that sit and give
The world its orders,
Give me hunger, pain and want:
Shut me out with shame and failure
From your doors of gold and fame,
Give me your shabbiest, weariest hunger.
But leave me a little love,
A voice to speak to me in the day's end,
A hand to touch me in the dark room
Breaking the long loneliness.¹²*

⁷Thornton Wilder, *The Ides of March*, Harper's, New York, N.Y., 1948; page 194.

⁸"Harmony in the Home," by President David O. McKay, keynote address, General Conference, Salt Lake City, Utah, April 6, 1956.

⁹Carl Sandburg, *Chicago Poems*; Henry Holt and Company, Inc., New York, N.Y., 1916.

¹⁰Library File Reference: Family Life.

⁷William C. Kvaraceus, *The Community and the Delinquent*; World Book Company, New York, N.Y., page 241.

⁸"What Takes Our Time," by Richard L. Evans, *The Spoken Word*; Salt Lake City, Utah, December 11, 1960.

⁹Robert M. W. Travers, *Essentials of Learning*; The Macmillan Company, New York, N.Y., page 118.

¹⁰Gisela Konopka, *Social Group Work: A Helping Process*; Prentice-Hall, New Jersey, 1963; page 72.

¹¹"Paracelsus," from Erick Fromm, *The Art of Loving*; Harper's, New York, N.Y., 1956.

¹²"The Art of Empathy," Wilfred A. Peterson, *The New Book of the Art of Living*, Simon and Schuster, Inc., New York, N.Y., 1963.

¹³Nevada Parent-Teacher.

Why Celebrate Christmas in December?

by Anthony I. Bentley

There is growing recognition in the world that the Saviour was born in the spring, rather than in December. Where and when, then, did the winter observance begin?

Our word *Christmas* comes from "Christ's mass" and was first used in another sense by the historic church. By the fourth century A.D. the primitive apostolic church had been lost.¹ Persecution and false doctrine from fellow Israelites, and later, more official opposition from the Roman Empire, had destroyed or forfeited the authorized leadership.

But, with the rise of champions like Constantine, Christianity (so-called) became victorious over its opposition. It was a costly, procrustean² victory in which incompatible ideas and rites were blended together or syncretized into false doctrines, ordinances, and customs.

To justify new dogmas and practices, "plain and precious" truths were removed from the apostles' writings, or modified. Thus, by the 11th century when the term *Christmas* had developed, the original, simple observance of the sacrament of the Lord's supper had become an elaborate, varied "Christ's mass." The second syllable (-mas) represented the dismissal by the priest of the congregation toward the end of the service.

Thus, *Christmas really refers more to the remembrance (through the sacrament) of our covenant with Christ and His sacrifice for us, than to His birth.*

In spite of the growing acknowledgment of a springtime Nativity, many persons still ask, "Isn't December 25 the real anniversary of the birth of Christ?"

Specific dates of events at the dawn of the Christian era have not come down to us, obviously. Early dates may have been neglected for a number of reasons. One is that the Gospels and other writings were prepared to meet specific problems. The authors stressed those things which would promote

the kingdom of God in specific situations, rather than the facts and dates our hindsight demands.

We shall have to wait to learn, for instance, how much was made of the Saviour's birthday anniversaries, but we do know that early Christian gatherings, feasts and celebrations were grossly misunderstood and criticized—with some justification because of occasional, thoughtless, individual behavior.

There is some indication that a purely religious feast was practiced in Egypt as early as 200 A.D. to celebrate the arrival of the Magi. After the triumph of Constantine in the first half of the fourth century, the church at Rome assigned December 25 as the date for this feast. The idea caught the zealous interest of the other bishops because it served to replace two festivals cherished by formerly-pagan members: the Roman feast of the Sun-god (*natalis solis invicti*) and the more generally accepted *Saturnalia*, or observance of the winter solstice when the seasonal change gives promise of warmth and renewed growth. Representing so many cultural elements in the Roman Empire, especially after it included the winter solstice lore of the northern Europeans, this holiday easily became the most popular for everyone in the Empire.

In spite of this, the Reformation created a suppression of the mass in much of Europe. The Pilgrims carried a dislike for it to America, but in the 19th century the wave of Irish and German immigration caused "enthusiasm for the feast . . . to spread throughout the country. Objections were swept aside and the old traditions revived."³

Meanwhile, members of The Church of Jesus Christ of Latter-day Saints accepted a revelation given in 1830 to Joseph Smith that the real anniversary of the birth of Jesus Christ was April 6. (Doctrine and Covenants 20:1.)⁴

Bible scholars are slowly accepting the new knowledge that Jesus really was born in the spring, concurrent with what we now call the Easter season. This is the season when shepherds, even today, put their little flocks together into grazing herds and take turns "keeping watch over their flocks by night." His death came during the same season and soon after His birthday,⁵ according to 3 Nephi 8:5.

Why do Latter-day Saints, now that we know about the April 6 date, continue to celebrate Christmas in December? We see no harm, and much possible good, in honoring our Master twice a year. By trying to cultivate the real spirit of Jesus on Christmas and by celebrating the double anniversary of His springtime nativity and the organization of His latter-day Church on April 6, a double help and blessing is ours.

¹Collier's Encyclopedia, 1964, volume 6; pages 403-4.

²See Doctrine and Covenants Commentary, page 13.

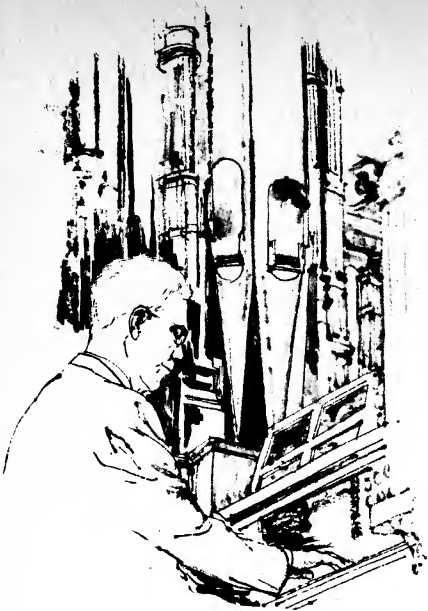
³See also A. T. Olmsted, *Jesus in the Light of History*; Scribner's New York, N.Y., 1942; page 243.

⁴Library File Reference: Christmas.

(For Course 10, lessons of February 6 and 13, "When Shepherds Watched Their Flocks," and "Wise Men of the East"; for Course 14, lesson of January 30, "The Nativity"; to support Family Home Evening lesson 48; and all Christmas lessons.)

⁵Silas L. Cherry, Roy A. Walker, J. Karl Wood, *The Church, Its History and Mission*; LDS Department of Education, Salt Lake City, Utah, 1962; page 20.

²Procrustes was a legendary robber of ancient Greece, noted for stretching or cutting off the legs of his victims to make them fit his bed.



The Quest for True Beauty Was . . .

His Lifetime Mission

*by Clawson Y. Cannon, Jr.**

Although Tracy Y. Cannon was my father's elder brother, our years of close association were few. He lived in Utah, I in Iowa. But almost yearly, when I was a boy in my teens, he visited our home for a few days en route to the East on business. During these visits I would play the piano for him, an experience both frightening and rewarding: frightening, because I knew so well even then of his high artistic standards and his keen ability to observe and hear everything that transpired, and yet rewarding because his criticisms were always sagacious and were imparted in a manner designed to build my morale and encourage me to work.

(For Course 4, lesson of February 13, "Sharing Our Talents"; for Course 18, lesson of February 6-27, "Humility," "Courage," "Purity," and "Reverence"; to support Family Home Evening lesson 34; and of general interest.)

My father tells me that as a boy Tracy exemplified many of the qualities I saw in him years later. He was always soft-spoken and quiet in his actions and words. Those who knew him throughout his life say they never remember his raising his voice in anger, jealousy, or abuse. I always smile as I remember a moment of vexation when he exclaimed in his typically quiet, studied manner, "Sometimes I get so darn mad."

He always enjoyed working with his hands; and in his youth, on the Cannon farm in southwest Salt Lake City, he did all the plumbing. Later in life he observed to my father, "If I hadn't become a musician, I think I'd have become a plumber."

Eager To Learn and Improve

Tracy was fun-loving and witty, yet always seriously dedicated to building his future life. He seemed to sense early that he could some day render great service to the Church and his profession if he would but prepare himself. With a humility rarely seen he pursued a long life of training, study, practice, and prayer. After studying in Salt Lake City, his desire for perfection led him to Ann Arbor, Michigan, to New York City, and to Berlin, Germany, for special training with those whose abilities he admired.

His lifelong eagerness to learn and to improve were most evident to those close to him. While I was a student at the Eastman School of Music, Dr. Howard Hansen, until recently the director of that institution, and certainly one of the great musical figures of 20th Century America, told me that in his eyes Tracy Cannon was one of the great musicians in our land and certainly one of the best musical pedagogues he knew. Yet only a few months after hearing Dr. Hansen's appraisal of Tracy, when I accepted a position at Brigham Young University, I found that despite Tracy's obvious abilities he still thirsted for knowledge from all available sources. While we lunched together he said to me, "We must arrange to get together regularly because I want to know about all the things you were taught at Eastman."

Prepared Himself To Serve

His great goal was always to prepare himself to serve others better, and his lifetime was one of self-

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improvement devoted to that end. From 1909 until 1930 he served as Tabernacle organist.

Tracy never pushed himself into the limelight; yet each assignment and new responsibility given him was a great challenge requiring every ounce of skill and devotion and faith he had. And while he continually sought to improve himself in every way, he was keenly conscious of the need to use his abilities and training wisely.

He was uncompromising in those things he knew to be right, especially when they lay in his professional field. As chairman of the General Music Committee of the Church he fought for the highest aesthetic standards of Church music. "We must always be missionaries for the truly beautiful," he told me many times. And I remember one day, in particular, as we were discussing a policy of the Church which he felt did not result in the highest artistic results in Church music, Tracy explained his future plans to try to have the policy changed.

Knowing of the many hours he had already devoted to a solution of the problem, I said, "But certainly you must feel at ease knowing that you have tried hard to bring about what should be, and that those in authority have made the decision and are answerable to the Lord."

He answered that in moments of discouragement when he would think, "Oh, what's the use!" the impression would repeatedly come to him that he had died and was standing before the Lord answering for his lack of action to improve a situation. "I was following the policy set by those in authority," he said to the Lord. The same answer always came back to him: "But, Tracy, you *knew better*."

A Keen Sense of Responsibility

Tracy's sense of responsibility was not just toward his musical gifts but for the gift of life itself. In many conversations with him, everything I ever heard him say was uplifting. Indeed, to be in his company was to be challenged to live more righteously.

While studying music in Berlin, the 26-year-old Tracy wrote in his diary:

... In short my aim is this: to become a thorough musician in the broadest sense, not merely a piano or organ player. In order to be such I realize that one must not only understand music in all its departments but should also be acquainted with art, history, mythology, religion, literature and current events. To accomplish this means work, but others

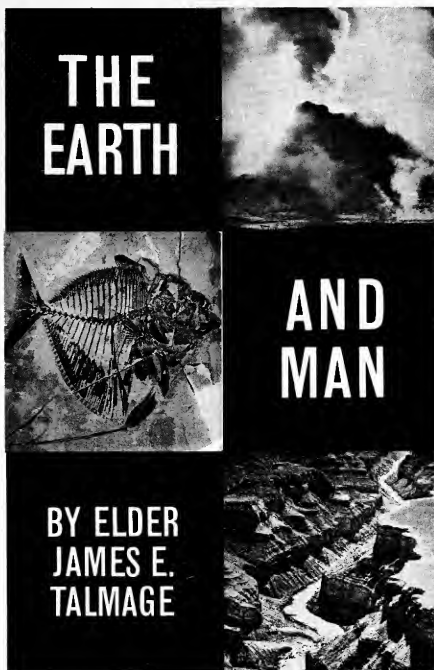
have done it so perhaps I can. I have had a plan in my mind for years for the betterment of music in our Church. If I ever carry it out I shall have to first become big myself. That is one reason why I want to become a thorough musician. I see that the possibilities for the development of music are great in our Church. Yes, greater than among any people on earth. God's prophets have predicted that they would become the greatest people on earth, and so they shall. Music will be one of the branches of learning in which they will excel. I want to be one to help this condition into existence.

Tracy devoted all his energies to achieving his aim. Yet he never saw the fulfillment of his vision of Church music. Shortly before his death, when his body was worn out but his mind was still keen, he passed on this charge to my generation of artists: "I spent a lifetime trying to raise the artistic standards, but I feel I have barely been able to keep them from slipping backward. Now you must continue the struggle."

Library File Reference: Cannon, Tracy Y.

TRACY Y. CANNON





THIS ADDRESS WAS DELIVERED IN THE
SALT LAKE TABERNACLE ON SUNDAY,
AUG. 9, 1931, BY THE LATE DR. JAMES E.
TALMAGE, OF THE COUNCIL OF THE
TWELVE.

Eighth Article in the Series "I Believe. . ."

In the beginning God created the heaven and the earth.

And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. (Genesis 1:1, 2.)

Any question as to when that beginning was is largely futile because unanswerable. In the first place we have no time unit by which to measure back through the ages to the time at which, so far as the earth is concerned, time began.

Years are as inadequate in any attempted survey of the stages of earth development as are miles to the astronomer who would span the distances of interstellar space. He speaks in terms of light-years, such unit being the distance traversed by a ray of light speeding on at the rate of approximately 186,000 miles per second throughout a year.

Secondly, we are without information as to what stage of earth development is indicated by "the beginning." And what is a beginning in nature? At best it is but a new start in advance of what had passed up to that point of time; and every beginning is an ending of what went immediately before, even as every consummation is a commencement of something greater, higher, and therefore superior to the past.

The Earth Older Than Man

To the thoughtful mind there can be no confusion of the beginning spoken of in the opening verse of *Genesis* with the advent of man upon the changing earth; for by the scriptural record itself we learn of stage after stage, age after age of earth processes by which eventually this planet became capable of supporting life—vegetable, animal, and human in due course.

Whether or not scientists have been able to see, however dimly, the way by which the earth as an orb in space was formed, matters little except as a subject of academic interest. For many years it was generally believed that the earth, once formless and void, passed through stages of cooling of superheated gas to liquid, thence to the solid state, as the Nebular Theory assumed; but this conception has given way to the later thought that the earth as a solid spheroid has resulted from the bringing together of particles once diffused in space—this being the basis of the Planetesimal Hypothesis.

But this we know, for both revealed and discovered truth, that is to say, both scripture and science,

(For Course 8, lessons of January 2-16, "Our Earth." "The First Earth Home," "The First Family"; for Course 28, lessons of February 27, "The Godhead"; to support Family Home Evening lessons 34, 35; and of general interest.)

so affirm—that plant life antedated animal existence, and that animals preceded man on earth.

Life and Death Before Man's Advent

Geologists believe that the earth passed through ages of preparation, to us unmeasured and immeasurable, during which countless generations of plants and animals existed in great variety and profusion and gave in part the very substance of their bodies to help form certain strata which are still existent as such.

The oldest, that is to say the earliest rocks, thus far identified in the land masses reveal the fossilized remains of once-living organisms, plant and animal. The coal strata, upon which the world of industry so largely depends, are essentially but highly compressed and chemically-changed vegetable substance. The whole series of chalk deposits and many of our deep-sea limestones contain the skeletal remains of animals. These lived and died, age after age, while the earth was yet unfit for human habitation.

From the Simple to the Complex

From the fossil remains of plants and animals found in the rocks, scientists point to a very definite order in the sequence of life embodiment, for the older rocks, the earlier formations, reveal to us organisms of simplest structure only, whether of plants or animals. These primitive species were aquatic; land forms were of later development. Some of these simpler forms of life have persisted until the present time, though with great variation as the result of changing environment.

Geologists say that these very simple forms of plant and animal bodies were succeeded by others more complicated; and in the indestructible record of the rocks they read the story of advancing life from the simple to the more complex, from the single-celled protozoan to the highest animals, from the marine algae to the advanced types of flowering plant—to the apple tree, the rose, and the oak.

What a fascinating story is inscribed upon the stony pages of the earth's crust! Through long and patient effort, the geologist has learned at least a little of the language in which these truths are written. He finds the pages illustrated with pictures, which for fidelity of detail excel the best efforts of our modern engravers, lithographers, and half-tone artists. The pictures in the rocks are the originals, the rest at best but copies.

In due course came the crowning work of this creative sequence, the advent of man! Concerning this all-important event we are told that scientists and theologians are at hopeless and irreconcilable

variance. I regard the assumption or claim, whichever it be, as an exaggeration. Discrepancies that trouble us now will diminish as our knowledge of pertinent facts is extended. The Creator has made record in the rocks for man to decipher; but He has also spoken directly regarding the main stages of progress by which the earth has been brought to be what it is. The accounts cannot be fundamentally opposed; one cannot contradict the other; though man's interpretation of either may be at fault.

Adam An Historic Personage

So far as the history of man on the earth is concerned, the scriptures begin with the account of Adam. True, the geologist does not know Adam by name; but he knows and speaks of man as an early, continuing, and present form of earth-life, above and beyond all other living things past or present.

We believe that Adam was a real personage, who stands at the head of his race chronologically. To my mind Adam is an historic personage, not a pre-historic being, unidentified and uncertain.

If the Ussher¹ chronology be correct, or even approximately so, then the beginning of Adamic history as recorded in scripture dates back about 4,000 years before the birth of Christ. We as a Church believe that the current reckoning of time from the birth of Christ to the present is correct, namely 1931 years—not from last New Year's Day, January 1, but from the month that came to be known among the Hebrews as Nisan or Ahib, corresponding with our late March and early April. So we believe that we are now living in the 1931st year since the birth of Christ, and therefore 5931 years since the beginning of the Adamic record.

This record of Adam and his posterity is the only scriptural account we have of the appearance of man upon the earth. But we have also a vast and ever-increasing volume of knowledge concerning man, his early habits and customs, his industries and works of art, his tools and implements, about which such scriptures as we have thus far received are entirely silent. Let us not try to wrest the scriptures in an attempt to explain away what we cannot explain.

The opening chapters of *Genesis*, and scriptures related thereto, were never intended as a textbook of geology, archeology, earth-science or man-science. Holy Scripture will endure, while the conceptions of men change with new discoveries. We do not show reverence for the scriptures when we misapply them through faulty interpretation.

(Continued on following page.)

¹James Ussher, 1581-1656, Biblical chronologist.

Primary and Secondary Causes

There has been much discussion over the alleged conflict between the teachings of science and the doctrines of the revealed word concerning the origin of man. Let it be remembered that the term *origin* is almost invariably used in a relative sense. The mind of man is unable to grasp the fundamental thought of an absolute or primary origin. Every occurrence man has witnessed is the result of some previously acting cause or purpose; and that cause in turn was the effect or result of causes yet more remote. Perhaps we have never been able to trace an effect to its primary or original cause. Man may say that he understands the origin of an oak in the acorn from which it sprang; but is not the acorn the fruit of a yet earlier oak, and so in reality rather a continuation than a beginning? Yet there is something fascinating in the thought of a beginning; the persistence of a process once started is far less mysterious than its inception.

It is not enough to refer effects to the First Great Cause; it is unsatisfying and not always reverent to answer questions as to how things came to be what they are by the easy statement that God made them so. With such an answer the scientific man has little patience. The fact that all created things are the works of God and that all processes of nature are due to Him as the administrator of law and order is to the scientific mind an axiom requiring neither argument nor demonstration. The botanist knows that God makes the plant grow; but he, weak mortal, is devoting time and energy of body, mind, and spirit, to a study of the way in which God works such a marvelous miracle. The geologist knows that God created the earth; but the best effort of his life is put forth in the hope of finding out in some degree, however small, the method by which the Creator wrought this wondrous world. The astronomer gazing into the starry depths sees in their orderly procession the Lord Eternal walking in His majesty and might; and in humility the student of the heavenly bodies spends days and nights striving to learn a little of the way in which God worked out the marvel of the universe.

In proportion as any one of these may learn of the ways of God, he becomes wise. To be able to think as God thinks, to comprehend in any degree His purposes and methods, is to become in that measure like unto Him, and to that extent to be prepared for eventual companionship in His presence. The scientist is busily engaged in the study of secondary causes—the ways and means by which God works, and through which He accomplishes His miracle, ever beginning, never ending—and in his

search for truth the student of science scarcely dares lift his eyes to look toward the First Great Cause, the Eternal Power that stands and operates behind and above all the secondary causes, or what we call the processes of nature.

The Origin of Man

The question involved in the origin of man, therefore, is not raised as a challenge to the belief and declaration that he came to earth through Divine direction, but is in the nature of an inquiry as to the conditions under which he came. There are many who claim that man's advent upon the earth was effected through processes of evolution from lower forms, processes that had been operative for ages, processes by which man is made kin to the brute and a development from the lowest type of organism. Others affirm that he differs from all mortal creatures of lower rank, not only in degree, but in kind; in short, that he is not one with the animal creation and that, therefore, his coming was in no sense a natural and necessary result of earlier animal life. Discussion on this question has developed intense animus, and too often the quest for truth has been lost sight of in the strife for triumph.

In speaking of the origin of man we generally refer to the creation of man's body; and, of all the mistakes that man has made concerning himself, one of the greatest and the gravest is that of mistaking the body for the man. The body is not more truly the whole man than is the coat the body. The man, as an individual intelligence, existed before his earthly body was framed and shall exist after that body has suffered dissolution. Let it not be assumed that belief in the existence of man's spirit is a conception founded upon scriptural authority only; on the contrary let it be known that it is in accordance with the best and most advanced scientific thought and philosophic belief of the day to hold that man consists of spirit and body; and Divine revelation makes plain that these together constitute the soul.

We have difficulty in comprehending processes for which we find no analogy in things familiar. Even were it possible for us to know in detail the way in which the body of man was formed and then endowed with power of procreation, insuring the perpetuity of the race, it would throw but little light upon the subject of the ultimate origin of man. We know but little of things beyond the sphere upon which we live except as information has been revealed by a power superior to that of earth, and by an intelligence above that of man. Notwithstanding the assumption that man is the culmination of an evolutionary development from a lower order of beings, we know that the body of man today is in the

very form and fashion of his spirit, except for disfigurements and deformities. The perfect body is the counterpart of the perfect spirit, and the two are the constituent entities of the soul.

By What Standard?

Much depends upon the standard by which we judge as to whether any particular organism shall be pronounced of high or lower rank. By the standard of power of flight, in which the bird excels, man is a very inferior being; if judged by fleetness of foot he is far below the deer; by gauge of strength he is inferior to the horse and the elephant; and yet man holds dominion over these and all other living things of earth. In certain important points of body-structure man stands low in the scale if he be graded strictly in accordance with the accepted standard of mammalian anatomy.

In the course of creative events the earth came to a condition fitted for the abiding place of the sons and daughters of God; and then Adam came forth upon the earth. But the beginning of man's mortal existence upon the earth was not the beginning of man; he had lived before, even as he shall live after the earth has passed away and its place taken by a new earth and a new heaven.

Man and the Ape

It has been stated by certain extremists that evolution affirms man is in the line of posterity from the ape. But scientists today discredit this view. The most that even radical evolutionists assert is that the similarity of structure between man and certain apes indicates the possibility of a common ancestor of the two; but between man and the ape there are more essential differences than resemblances.

True, man does not excel in strength of limb, agility, or speed, but rather, in the God-given powers of mind and in the possession of superior ambition and effort. Hear the words of one who until his death was regarded as among the foremost of American geologists, James D. Dana:

Man's origin has thus far no sufficient explanation from science. His close relations in structure to the man-apes are unquestionable. They have the same number of bones with two exceptions, and the bones are the same in kind and structure. The muscles are mostly the same. Both carry their young in their arms. The affiliations strongly suggest community of descent. But the divergencies . . . especially the cases of degeneracy in man's structure, exhibited in his palmigrade feet and the primitive character of his teeth, allying him in these respects to the Lower Eocene forms, are admitted proof that he has not descended from any existing type of ape.

In addition, man's erect posture makes the gap a very broad one. The brute, the ape included, has powerful muscles in the back of the neck to carry the head in its horizontal position, while man has

no such muscles, as any one of the species can prove by crawling for a while on "all fours."

Beyond this, the great size of the brain, his eminent intellectual and moral qualities, his voice and speech, give him sole title to the position at the head of the kingdoms of life. In this high position, he is able to use Nature as his workmate, his companion, and his educator, and to find perpetual delight in her harmonies and her revelations. . . .

Whatever the results of further search, we may feel assured, in accord with Wallace (who shares with Darwin the authorship of the theory of Natural Selection), that the intervention of a Power above Nature was at the basis of man's development. Believing that Nature exists through the will and ever-acting power of the Divine Being, and that all its great truths, its beauties, its harmonies, are manifestations of His wisdom and power, or, in the words nearly of Wallace, that the whole universe is not merely dependent on, but actually is, the will of one Supreme Intelligence, Nature, with man as its culminating species, is no longer a mystery.¹

Man's Place in Nature

In the work already cited, the same author wrote:

Man stands in the successional line of the quadrumana, at the head of the animal kingdom. But he is not a primate among primates. The quadrumana are, as Cuvier called them, quadrumana from the first to the last. They are brute mammals, as is manifested in their carnivore-like canines and their powerful jaws; in their powerful muscular development; in their walking on all fours, and the adaptation thereto exhibited in the vertebrae, producing the convexity of the back; and also in other parts of the skeleton. Man, on the contrary, is not quadrumanous. . . .

Man was the first being, in the geological succession, capable of an intelligent survey of Nature and a comprehension of her laws; the first capable of augmenting his strength, by bending Nature to his service, rendering thereby a weak body stronger than all possible animal force; the first capable of deriving happiness from truth and goodness; of apprehending eternal right; of reaching toward a knowledge of self and God; the first, therefore, capable of conscious obedience or disobedience of a moral law, and the first subject to debasement of his moral nature through his appetites.

There is in man, therefore, a spiritual element in which the brute has no share. His power of indefinite progress, his thoughts and desires that look onward even beyond time, his recognition of spiritual existence and of Divinity above, all evince a nature that partakes of the infinite and divine. Man is linked to the past through the system of life, of which he is the last, the completing, creation. But, unlike other species of the closing system of the past, he, through his spiritual nature, is more intimately connected with the opening future.²

(To be concluded in the next issue.)

¹James D. Dana, *Manual of Geology*, 4th edition, page 1036. Dana (1813-1895), American geologist, mineralogist, and zoologist, was one of the greatest scientists of his time. Dana graduated from Yale University. For four years he explored the southern Pacific Ocean on a government expedition, and spent almost thirteen years preparing reports on this region. He became editor-in-chief of *The American Journal of Science*, and professor of natural history and geology at Yale.

²Dana, *Manual of Geology*, pages 1017-18. Library File Reference: Creation.

The Hebrew Home at the Time of Christ

by Joseph C. Felix*

In the story of the marriage of Adam and Eve, man and woman are depicted as being of one mind, heart, and soul in a covenant designed to elevate the family and to fulfill God's holy purposes. Such a divinely instituted marriage was to be the basis for a well-ordered family.

Christ, who gave the law in the beginning, re-emphasized the law in His reply to the Pharisees: "For this cause shall a man leave his father and mother and cleave to his wife; and they twain shall be one flesh. . . ." (*Mark 10:7-8.*) The Master was consistent in expressing His high esteem for marriage as a divine institution. It is interesting to note that His first miracle was performed at the wedding in Cana.

New Testament writers repeatedly showed reverence for the marriage covenant by comparing marriage to Christ and His Church. Said Paul the Apostle: "For the husband is the head of the wife, even as Christ is head of the church. . . ." (*Ephesians 5:23.*)

Family Life at the Time of Christ

We can better appreciate this consciousness of the importance of marriage and family life at the time of Christ by viewing briefly the ideal family of that day.

The father was the central and dominant member of the family. All family authority was vested in him, and the ideal father looked to the welfare and protection of his family. He loved them, taught them, guided them; and like fathers everywhere, he was proud of his sons and their achievements. A Hebrew father was guided, ideally, through the example of the Fatherhood of God.

The parable of the prodigal son (*Luke 15:11-32*) presents a beautiful picture of parent-child rela-



Art by Dale Kilbourn.

In the Hebrew home all family authority was vested in the father. He loved them, taught them, and guided them.

tionships. Here we have been given the Saviour's concept of a loving Father in heaven.

To be a mother of sons was the greatest of honors. Because of ancient prophecy that the Messiah would be born to an earthly mother, motherhood came to be looked on as an holy calling.

The establishment of Christianity added stature to the nobility of this calling. Indeed, Christ's coming brought new ideas designed for the perfection of motherhood. We learn from the New Testament that mothers of the day wielded a tremendous spiritual influence upon their children. We can best remember the great influence that mothers like Elisabeth, the mother of John the Baptist; Salome, the mother of James and John; and Eunice, the mother of Timothy, had upon their noble sons. Above all, of course, Mary, the mother of the Lord, should receive due reverence and recognition for her great contribution to all mankind. While the Saviour was divine, the great influence of the home, as He grew in wisdom and favor, is implied throughout the Gospels.

Children Were Blessings from God

Children in the home were always regarded as God's most wonderful creations. The mother gave each newborn child a name that usually matched his personality. Forty days after a son's birth and fifty days after a daughter's, sacrifices were offered to the Lord in behalf of the new child. Sons were circumcised on the eighth day and in New Testament times were named on that day. There was a

(For Course 1, lesson of February 13, "Jesus Had a Family"; for support of Course 1 in other February lessons and March lessons; for Course 2, lesson of February 13, "Family in This World Is Part of Lord's Plan"; for Course 12, lesson of January 30, "Life in Palestine"; for Course 14, lesson of February 6, "Jesus, Boy of Nazareth"; for Course 4, all of March lessons; for support of Family Home Evening lessons 40, 44.)

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tender relation between parents and the children. The parents carefully watched each stage of growth and were fondly attached to their children. They were considered to be blessings from God.

Activities of Childhood

As the child grew, he was taught the basic principles of his faith and a loving obedience to God. But childhood was short. At an early age boys helped their fathers with the flocks and herds and labored in the vineyards and fields. The girls were taught the arts of spinning, weaving, sewing, cooking, and other household duties.

But all was not work for the Palestinian boy and girl, as they also enjoyed play along with their work. In the rubble of Biblical cities, archaeologists have found children's toys such as bells, dolls, animals, and whistles. The make-believe game of a wedding or a funeral was often played, and dancing was popular with the older children.

Pets were an integral part of family life. Domesticated dogs provided good companionship. Lambs also made choice and cuddly pets. Perhaps the reason for the popularity of lambs in Palestinian families can be found in an identification of themselves as a flock of sheep whose good shepherd was Christ the Lord.

Children grew up with great respect for father and mother. The ancient law had stressed the honoring of parents, and this commandment carried over into New Testament times. It did much to provide for stability, solidarity, and happiness in the early Christian home. Crimes against parents were almost unknown. On the other hand fathers were constrained by law to show no undue punishment to their children. For children, there was no crime that brought more severe punishment than the breaking of the Fifth Commandment.

We are all impressed by that outstanding example of a son's loving care for His mother when Jesus, while hanging on the cross, committed His mother to the protection of John, His beloved disciple.

The Family Worshiped Together

The Palestinian family worshiped together—at religious festivals and with devotion at the simple but beautiful Sabbath-day Christian services. Both provided a strong unifying force in the family. Strong roots were sunk into the past, and they tied the family together as covenant children of God. The home provided a sturdy trunk that supported such a heritage. But it was the vibrant and active religious faith of these branches of Israel which allowed the family to enjoy a meaningful existence in those troubled times.

This basic faith in God developed the strong tie of love in the family. Love of husband and wife is depicted in many Biblical scenes. Examples of brotherly and sisterly love may be found in the stories of Mary, Martha, and Lazarus; Peter and Andrew; James and John. As love and loyalty grew within the immediate family, it spread to others. We recall the loyalty of Paul's nephew who warned him of the plot to kill him. (*Acts* 23:12-22.)

Especially those of old age were venerated and revered even though they might be broken in mind or memory.

The Hebrews were a proud people who loved home and family. They loved the earth and the creations of God. They loved their fellowman. But, above all, there was engendered a love for God. No doubt the ministry of the Saviour was responsible in large measure for this dedication to what He termed "the first and great Commandment."

Education Begins at Home

From earliest childhood, youngsters were familiar with the scriptures. That they were taught in the home is implied in the story of Jesus, who at the age of twelve discussed the scriptures with learned doctors in the temple. The home was the scene of early education of the child. First training came from the mother, but elementary teaching soon devolved upon the father. Children were taught to read by drawing the letters on a board. Reading the Bible was an important part of education. At six years of age, the child was sent to a primary school attached to the synagogue, and later to an academy.

Then, as today, the family was concerned with the basic physical needs of food, clothing, and shelter. Agriculture was the basic source of livelihood as family farms produced lentils, lettuce, peas, squash, onions, grapes, and grains. Occasional caravans came through bringing salt, spices, and honey. Fish were brought from the sea. Most families raised and processed their own food. At mealtime thanksgiving was pronounced on the fruits of the earth. The Gospels record three occasions where Jesus set the example by offering a blessing on the food. Ideally this was done at each meal.

Most of the clothing of that time appears to have been loose, probably without seams, buttons, cuffs, or collars. With these garments the people wore scarves draped about the head or shoulders. Mothers and daughters cooperated in sewing to meet the family's needs.

The Palestinian home at the time of Christ stood forth as a beacon light in a pagan and unbelieving world. Likewise it might be an example of sanctity in the home for any generation.

Library File Reference: Jews—Social Life and Customs.



THE ROLE OF THE SECRETARY or-Who Controls the Sunday School?

I am a business man. I profess some appreciation of the importance of record keeping and the usefulness of statistical data. I have great respect for the many faithful stake and ward secretaries serving in the Sunday School program. They endeavor to fulfill their duties to the best of their ability. Many of them, stake secretaries particularly, have longer tenure than the majority of Sunday School superintendencies and faculty. They often have the most knowledge of the Sunday School program and its performance. But all too often they go unnoticed, and the wealth of data at their fingertips remains unused.

The role of Sunday School secretary is not just a "roll," as someone has suggested. In business we also keep records and "rolls." But we do something more if we want to stay in business and be successful. We make intelligent interpretation and application of the recorded data. In many businesses the key person who has the responsibility for record keeping and

its evaluation and recommendations is called a "controller."

Who is a controller, and just what does a controller do? In business, a controller is an accountant in charge, whose technical skills and professional interests are confined to a single organization or organizational group, and who has been given that title by the management, or directors.

"The duties of the controller shall be to maintain adequate records of all assets, liabilities, and transactions of this corporation; to see that adequate audits thereof are currently and regularly made; and, in conjunction with other officers and department heads, to initiate and enforce measures and procedures whereby the business of this corporation shall be conducted with the maximum safety, efficiency, and economy."

The *Sunday School Handbook* for 1964 sets forth the functions of Sunday School secretaries, both stake and ward. It contains excel-

—Bylaw of the Controllers' Institute of America. Italics added.

lent suggestions for implementation of programs to improve our Sunday Schools. The need for the data and help of the secretary is continually evident.

In my visits over the years to many stakes and wards, I have seen gratifying evidence of accomplishment where the program as outlined in the *Handbook* has been followed, and the information available from the secretary and the secretary's records has been intelligently applied. Unfortunately, on the other hand, I have seen superintendents wonder what is wrong with their Sunday School; and all the time a faithful and patient secretary is standing there with a gold mine of answers which go unnoticed and unused!

Let us be more specific: Superintendent, do you know who attends stake preparation meeting? Your secretary knows. Do you know which faculty members have been helped by stake board advisers? Your secretary usually does. Do you know the average tenure of a Sunday School teacher? Your secretary usually knows. If I put the answers to these questions together, I can statistically demonstrate to you a most startling situation.

For sometime now attendance at stake preparation meetings has averaged about 25% throughout the Church. The average tenure of a Sunday School teacher is about 16 months. The number of stake board advisers' visits to ward faculty members means a personal visit about every eight months. Now, if you have a faculty of say, 24 members, and 25% attend stake preparation meeting, that is six individuals; and if the entire superintendency, the secretary, the Junior Sunday School coordinator, and one from the music department attend regularly and faithfully, this accounts for the six. This would mean that 18 faculty members—teachers who need the help to be gained at

preparation meeting—never attend. The only help they would get from the stake might be one or perhaps, at the most, two personal visits from a stake board adviser. Many teachers serve only a few months. Consequently, these teachers—willing, but sometimes desperately needing assistance and training—end their Sunday School careers without having attended a stake preparation meeting and without the benefit of a personal visit from a stake board advisor. Superintendent, did you know this? I think your secretary knew it all the time.

Superintendent, do you know which teachers come to prayer meeting, or rather, which ones do not come? Because you have not seen their faces there for a long time, perhaps you have not missed them. Does this mean that they do not need this extra spiritual preparation? Your secretary knows who does not attend.

Superintendent, do you know who the young men are (Aaronic Priesthood ages) who do not attend regularly Courses 11, 13, and 15? Are they not in need of Gospel teaching and the love and guidance of a dedicated teacher? Your secretary can tell you who they are.

Your secretary attends your meetings and can help you prepare an agenda for your next planning meeting. Your secretary will keep accurate minutes and read them at your meetings that you might follow through on planned programs and policies. Your secretary will assist you in the preparation of charts and graphs to portray to your board, your faculty, significant facts, areas needing special attention, and improvement if any. Your secretary will initiate and suggest many things that will help you "control" your Sunday School if you will be receptive and appreciative. Most important—to

your secretary, every attendance mark or every record of a visit is an event in someone's life; an absence may mean that a child of God needs some love and understanding, or a teacher needs some encouragement. Herein lies the real purpose of record keeping. Herein lies the true role of the secretary.

Someday, perhaps sooner than we think, secretaries' rolls and reports will be recorded and accumulated by different methods than those presently used. Perhaps computers will play a large part. But it is doubtful that the role of the secretary will ever diminish. Rather, I sincerely believe that the secretary will be indeed the "controller" that I contemplate, but who presently is all too often scarcely recognized.

—Paul B. Tanner.*

*Paul B. Tanner is Assistant General Treasurer of the Deseret Sunday School Union Board. He is a certified public accountant. Library File Reference: Sunday School—Mormon—Local leadership.

TEACHER AND STUDENTS: A TEACHING TEAM

by Henry Eyring

Student participation is the cornerstone of successful teaching.

Several short assignments carefully made the week before insure active student participation. Occasional panels made up of about four class members can be highly successful. Free class discussion directed toward the subject under consideration can be most profitable and enjoyable.

It is well to remember that the Gospel is the truth. It is the way God understands the world and the way we will eventually understand it if we continue our eternal progression throughout the eternities. Because of man's imperfect understanding, "I don't know" is often the only appropriate response to a difficult question. Students from religious families who become disaffected upon attending the university may have become religiously sidetracked, or they may have been poorly prepared to meet the rough and tumble intellectual exchange of the college classroom. In either case, the responsibility must lie partly with the home and partly with religious teachers.

During a past Christmas season I had the

good fortune to see a Gospel Message Sunday School class develop and carry through a program of Sub-far-Santa. This was a most rewarding experience. Even with classes made up of the busiest students, it is possible to find evenings when a social in the teacher's home or in that of one of the class members will provide a welcome opportunity to discuss general principles and how these principles can be made to work in individual lives.

A general discussion which started out on the population explosion and the hardships that we are told will come if there is not appropriate planning soon turned into what we, as Latter-day Saints, can do for the underprivileged. Some members of the class already knew how we could proceed to help some of the poor in Salt Lake City and in no time at all really substantial contributions of surplus toys, food, and clothing was gathered. One member of the class owned a cleaning establishment so that it was possible to put all the clothing in good order. Christmas became for all a living experience.

There are only 52 Sundays in a year, not nearly enough to teach the principles of the Gospel as they should be taught. However, informal extra gatherings give the dedicated teacher an opportunity to go the extra mile.

Library File Reference: Teachers and teaching.



FAMILIES REDEDICATED



Members of the Egan and Benson families.

THIS year, 1965, has been a "coming-out" year: the coming-out year for family organizations in the Church. Brothers have been contacting brothers and cousins contacting cousins to complete the assigned seven family group sheets. And through the involvement in common goals, a new, deeper kinship is building.

The genealogical library has been such a hive of activity that visitors there get the feeling, "I don't want to be left behind." In a love for Church purposes comes a flood of involvement; and relatives are soon saying, "I'll see you again next week." Before they realize it, they are participating enthusiastically. Then comes the natural birth of a family organization to eliminate duplication of work, and to pool efforts, funds, and research.

George Bernard Shaw once said, "The worst sin toward our fellow creatures is not to hate them, but to be indifferent to them: that's the essence of inhumanity." Such is a basic purpose of our family organizations—to fight indifference toward our progenitors, that we might better fulfill our obligations towards them.

Many family organizations have been in existence for upwards of 25 years. They have experienced much success. In varying their goals, as the need has directed, they have covered much ground and broken down a great deal of indifference toward both the living and the dead.

The family organization is not designed to shift the obligation for record gathering and record keeping from the individual to the family genealogist. Rather, it is intended that the family genealogist correlate assignments, research, and temple work. All are to be involved! And when organized properly, the work will not be a burden to anyone.

Two specific family organizations which have been active in genealogical research will serve to illustrate two different approaches to concentrated activity. Both have met with favorable success.

The Major Howard Egan Family

One prime objective of the Major Howard Egan family organization has been to account for each member, from Major Egan (the family's first member of the Church), down to those of the present day. The work has been divided into five basic areas:

- (1) gathering a completed record of the living,
- (2) modernizing older records,
- (3) correcting and completing records of Major Egan's dead posterity,
- (4) preparing and submitting copies for the archives,

(For Course 20, lessons of January 23 and 30, and February 6-27. "Family Group Sheet and Pedigree Chart," "What Can I Do?" "What Can a Family Association Do?" "Learning What Has Been Done," "Arming with Family History and Tradition"; and of general interest.)

(5) copying basic records to make them available to all family members for individual records.

The family genealogical chairman called a member from each main branch of the family to serve on her committee. Each would spearhead gathering the information needed to complete family branch records.

The telephone was the tool used for gathering a great bulk of the needed information. Contacts were made with individual families to complete births, marriages, baptismal dates, etc., which were on record in the home. Where information could not be completed after a desired time, record sheets were distributed to encourage them further to complete their work. Sheet pickup appointments were made by phone. After a specified time, if the completed sheet still was not available, ward clerks were asked for necessary information.

Old records which had been prepared by Major Egan's sons were retyped on modern sheets and placed in a permanent family binder, in the possession of the family genealogical head. Correction of old information still continues as additional data comes to light.

An amazingly accurate and complete record was gathered in this way. Where typing was incomplete, the family genealogist and a few helpers completed the work. This still continues as new families develop and a few older families, a little negligent, send in their records.

Copies of completed family group sheets were sent to the archives, and, where possible, were submitted for processing.

Ten sheets of particular interest to all family members were prepared for sale and distribution at reunions. Information was typed on standard sheets using a ribbon which made letters as dark as the printed form. The sheets were photographed and printed by the offset method.

Those involved have found the cooperation of family members gratifying, and it is thrilling to know that the record of Major Howard Egan's posterity is substantially completed to date.

The Ezra Taft Benson Family

Ezra T. Benson, who served in the Council of the Twelve under President Brigham Young, has a posterity numbering in the thousands. The Bensons have been organized in a family association that encourages close family ties in several ways.

Of particular interest is their research for the ancestry of Ezra T. Benson. Although it is not unusual in nature, there are elements that would be helpful to many family organizations.

Elder Ezra Taft Benson, the namesake of this family head, and a present-day member of the

Council of the Twelve, was virtually the first of the modern family to take an interest in compiling a record and having work done on the Benson line. The family organization picked up this work.

Now the financing of the work is almost completely based on dues and donations given by family members at reunions. It is necessary to allocate these funds very carefully, so that the return on the research dollar will be as great as possible. A family news bulletin is published periodically. This contact with family members has greatly aroused family interest and increased donations.

Funds are placed on deposit in the research department of the Genealogical Society of the Church. A trained researcher is assigned to the family work and pieces together information as it is gathered. Some is from the researcher's own efforts, and some material is gleaned by trained researchers on the spot in England. This overseas work is correlated with the family goals by the Salt Lake researcher.

A family genealogist was elected to correlate individual activities and act as official family contact with the research department. It is also her responsibility to make deposits to the funds and periodically check the balance and future needs. Too, she is responsible for reviewing the researcher's findings and reporting to family members. It is her task to supervise, on the advice of the researcher, the preparation of sheets to be sent through for processing and for the family record book.

Work has been carried back on many direct lines through this combined effort. Through the thorough work of the researcher it was found that John Benson, the earliest known progenitor on the Benson line, had been sealed to his daughter-in-law instead of his wife. Confusion had come through misleading histories and similarity in names. When a more complete search was undertaken to carry the line farther back, this error came to light and, with authoritative information can now be corrected.

Where one person alone would find the expense of such research too great, the pooling of funds is making possible such finds as that of John Benson, and the sealing of sons and daughters to fathers and mothers back through the generations.

The Doctrine and Covenants 88:119 says, "Organize yourselves. . . ." This could very well apply to us in relation to our family organizations. If we organize, we can break down the indifference which exists. And then our families will be prepared to accomplish our very important objectives.

—*Nadine A. Cook.**

*Nadine Anderson Cook has served as an officer in both family organizations she writes about here. She has also served as co-chairman of her ward genealogical committee, and on the MIA and Primary stake boards; also as an officer in the Relief Society. After attending the University of Utah for three years, she married Calvin C. Cook. They have six children.
Library File Reference: Genealogy.



OUR CHRISTMAS GIFTS

by Reed H. Bradford

"Daddy," a small girl said to her father on Christmas Eve, "how early can we get up in the morning to see the presents Santa Claus will bring?"

"You must not be up a moment earlier than seven o'clock," he replied. "Then we will all come into the living room and see them together."

But by six on Christmas morning the children had all awakened, and their noise and excitement made it impossible for their parents to sleep. Now thoroughly awake, the parents soon became a part of this annual event so filled with anticipation, suspense, and exuberance. It was a joy to see the expressions of happiness on the children's faces as they examined one gift after another.

Later in the morning some disappointment was mingled with the happiness as children from the other families in the neighborhood came, and each child began to compare the toys he had received with those received by others.

"Why is it," asked Danny, "that Santa Claus brought him a truck but didn't bring one to me?" Since Danny was only four, it was difficult for his father to explain this to him satisfactorily.

(For Christmas lessons; to support Family Home Evening lesson No. 46, and of general interest.)

"I don't understand it," said one of the other children, "I wrote to Santa Claus and told him how much I wanted a tricycle, but he didn't bring me one. I tried to be a good boy. Do you think he didn't get my letter?"

Slightly irritated now by being forced to give answers to difficult questions, the father began to take a closer look at the behavior of his children. The younger ones were giving exhibitions of real selfishness. They would not share their toys with one another. Some of the older ones, aggravated by all the quarreling and crying, had left the room. Later they left the house to visit their friends and compare gifts.

The day before Christmas the father and mother had experienced some frustration over the matter of Christmas cards. The mail had brought a large number of them from well known friends. It was good to read the greetings on each one and to reflect on the happy relationships of past years. But then the mother suddenly exclaimed: "Oh no! Here's a card from Frances and Jim. What on earth shall we do? I forgot to send them one!"

"Why are you so upset about that?" her husband replied. "We haven't had a close relationship with them."

"But I do so want to join the club of which she is president. Oh, how could I be so stupid!"

Hurriedly she found an expensive card she had on hand for just such emergencies as this, addressed it and asked her husband to take it directly to the post office. But her husband wondered. He was thinking about Christmas and what it should mean to each of them. What did Santa Claus symbolize in their home?

• • •

One of our characteristics as human beings is that we often accept general goals and customs of the society in which we live without ever really questioning them. Customs are often accepted merely because they are traditional. But the individual who would walk uprightly before the Lord must constantly examine his goals and his behavior, because some of "the ways of the world" are not the Lord's ways. They do not contribute to lasting joy. One of the purposes of this life is to test us to see if we have the integrity to be loyal to the principles taught by the Saviour. ". . . For I have decreed in my heart, saith the Lord, that I will prove you in all things, whether you will abide in my covenant, even unto death, that you may be found worthy." (Doctrine and Covenants 98:14.)

One of the most popular customs of many coun-

tries is the celebration of Christmas. One of the figures connected with that celebration is an individual known in the United States as Santa Claus, and in Great Britain as Father Christmas.

Santa Claus is a mythical old man who brings gifts to children at Christmas. Today's Santa Claus developed from a real person, Saint Nicholas, who lived in the A.D. 300's. . . . He was extremely kind, and often went out at night, taking presents to the needy. . . .

Children were so fond of Saint Nicholas and his habit of bringing gifts that the custom of celebrating his feast day was maintained. . . .

In the United States, Santa Claus' activities always occur at Christmas time. . . .

But Christmas time is also the time when special consideration is given to the Saviour and His meaning in our lives. Consider three of His many gifts for all mankind.

1. He voluntarily gave His life that we might live beyond the few years we spend upon this earth—live, that is, in a state of exaltation and lasting joy. “. . . And I lay down my life for the sheep. . . . No man taketh it from me, but I lay it down of myself. . . .” (*John 10:15, 18*.) If we are inclined to think that His Atonement was not a particularly difficult thing because of His divine nature, let us ponder these words:

For behold, I, God, have suffered these things for all, that they might not suffer if they would repent;

But if they would not repent they must suffer even as I;

Which suffering caused myself, even God, the greatest of all, to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit—and would that I might not drink the bitter cup, and shrink—

Nevertheless, glory be to the Father, and I partook and finished my preparations unto the children of men. (*Doctrine and Covenants 19:16-19*.)

2. He revealed the principles which would enable us, if we would understand, accept and live those principles, to become sons and daughters of our Heavenly Father. “But verily, verily, I say unto you, that as many as receive me, to them will I give power to become the sons of God. . . .” (*Doctrine and Covenants 11:30*.) The living of His teachings, their incorporation into our character after praying, thinking, and reflecting about them, is the all-important thing.

“Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.” (*Matthew 7:21*.) The doing of His will should be

carried out, not primarily because of fear or compulsion or external pressures of any kind, but because we *love* to do it, knowing that this will bring us the greatest joy we can ever know.

3. He organized His Church, incorporating His priesthood so that, among other things, we might participate in certain “saving ordinances.” Thus we can work together in a spirit of love and brotherhood, accomplishing *together* things we could not achieve by ourselves.

In view of Jesus' gift for each of us, at Christmas time when we should especially honor Him and try to show our gratitude to Him, should we do anything to detract from the divine Spirit of this occasion?

Some families feel that *everything* they do at the Christmas season should emphasize the true meaning of the Saviour for each family member. They sing joyous songs together. They read sacred scriptures explaining His mission and purpose, and on Christmas Eve they read the story of His birth as told in *Luke*. On Christmas morning they exchange gifts, but the gifts are only a symbol of their love for each other, and should not be, as Emerson pointed out, an attempted substitute for that love which can only be properly expressed in thoughts and acts of respect, concern, patience, long-suffering, and kindness. Children are taught that if they love one another they will not fight over gifts but will share them.

Parents point out that the purpose of the life of the original St. Nicholas was an expression of the teachings of the Saviour: “He (St. Nicholas) was extremely kind, and often went out at night, taking presents to the needy.”

These families try to express the spirit of St. Nicholas in the light of the *spirit* of the Saviour. They think of ways they can express love for the unfortunate. Perhaps it is in visiting the widows or others who may be alone and would appreciate an expression of friendship. Perhaps it is in making toys for children who might not otherwise receive any. Perhaps it is in sending food or clothing to those who honestly need it and are willing to do something, no matter how little, to express their gratitude.

Thus these families avoid making St. Nicholas a symbol of commercialization and receiving *only*. They avoid the problems posed by the questions of children mentioned at the beginning of this article. They avoid the problem implied as a son asked, “Daddy, Santa Claus brought me all these presents. Why didn't you bring me some?”

¹World Book Encyclopedia, Vol. 17, 1964, page 102.

Library File Reference: Christmas.

THE SACRIFICE OF ISAAC

by Lowell Jackson*

The simple, heart-rending story of Abraham offering his son Isaac as a human sacrifice has many lessons to teach. Among them is one that Elder Melvin J. Ballard touches upon in his sermon, "The Sacramental Covenant." In his sermon Brother Ballard says, "I think as I read the story of Abraham's sacrifice of his son Isaac, that our Father is trying to tell us what it cost Him to give His Son as a gift to the world."

Abraham's Son of Promise

What did the sacrifice of his son mean to Abraham? We have only to consider the life story of Abraham to answer this. Throughout his life he longed for a son by his wife Sarah. Indeed, long before Isaac was born, the Lord told Abraham he would become the "father of many nations" and this would be through a child yet unconceived.

Then, when Abraham was nearly one hundred years old, and Sarah ninety, Isaac was born. Can we possibly imagine the joy of the parents at this event? How precious Isaac must have been to them! He was to fulfill all the promises made by the Lord. This child was an answer to their prayers, the fulfillment of their purpose in living.

And then, with no forewarning at all, the Lord commanded Abraham to take the lad to the mountaintop and offer him as a sacrifice.

"Can you feel what was in the heart of Abraham on that occasion?" asked Brother Ballard. "You love your son just as Abraham did; perhaps not quite so much, because of the peculiar circumstances, but what do you think was in his heart when he started away from Mother Sarah, and they bade her good-bye? What do you think was in his heart when he saw Isaac bidding farewell to his mother to take that three day journey to the appointed place where the sacrifice was to be made? I imagine it was about all Father Abraham could do to keep from showing his great grief and sorrow at that parting."

Not only did it mean the loss of a son, but a

complete nullification of the covenant God had made with Abraham. To obey meant sacrificing everything in his life. It even appeared God had forsaken him. This was truly the greatest test in the life of the old patriarch. But when the dramatic moment came and Abraham raised the knife to destroy the life of the son he loved so dearly, Jehovah interceded. An angel of the Lord said, "... Lay not thine hand upon the lad, neither do thou anything unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me." (*Genesis 22:12.*)

God's Only Begotten Son

Our Saviour, like Isaac, was also an "only begotten Son." A miracle surrounded His birth. He came to fulfill a great promise. He also climbed a mountaintop where a great sacrifice was to be made. But rather than the bundle of wood, He carried a cross. Brother Ballard says, in comparison:

"Our Father in heaven went through all that and more, for in His case the hand was not stayed. He loved His son, Jesus Christ, better than Abraham ever loved Isaac. . . . God heard the cry of His Son in that moment of great grief and agony, in the garden when, it is said, the pores of His body opened and drops of blood stood upon Him, and He cried out, 'Father, if thou be willing, remove this cup from me.' I ask you, what father and mother could stand by and listen to the cry of their children in distress . . . and not render aid and assistance?"

This similitude can be further extended by comparing the life of Abraham with that of our Saviour. Both men lived a life of complete obedience to the will of God. Both were patient and kind and forgiving. Both placed "all else" above themselves. And when the crucial tests came, both of them could have refused the Father or somehow escaped. But in doing so they would have forsaken God. Is this not precisely what *we* do whenever we disobey our Heavenly Father? And then we feel *we* are forsaken, that God has failed us.

Why is there so much loneliness and unhappiness in this world? Could this be because we disobey God, we fail his tests, we think too much is expected of us? Let us keep in mind the sacrifice Abraham was willing to make. Or in our moments of trial, let us recall the sacrifice of our Saviour and draw courage from Him. Truly, these are great lessons.

*Lowell R. Jackson has been free-lance writing for several years. He was born in Salt Lake City, received his B.A. degree from Duke University in 1948, and returned to teach school in southern Utah, and do graduate work at the University of Utah. He served as personal secretary to Brigham Young University President Ernest L. Wilkinson before engaging in advertising. He married Amy Davies of Panguitch, Utah. They have two children.
Library File Reference: Sacrifice.

(For Course 8, lessons of January 30 and February 13, "Abraham the Faithful" and "The Child of Promise"; for Course 18, lessons of January 30 and February 13, "Faith" and "Courage"; for Course 24, lesson of February 13, "The Nature of Obedience"; for Course 28, lesson of March 20, "The Atonement"; to support Family Home Evening lessons, 34, 42, 43; and of general interest.)
Sermons and Missionary Services of Melvin J. Ballard, compiled by Bryant S. Hinckley; Deseret Book Company, Salt Lake City, Utah, 1949; pages 152, 153.

"On This Rock"¹

by Arthur S. Anderson*

Last spring a local newspaper sponsored a tennis tournament in which a parent and child could compete as a doubles team. Glancing over the pairings I was amused to see that many of the tennis champions I had known in high school and college were teamed with budding tennis stars of the younger generation—their sons and daughters.

Isn't it interesting, I thought, how children of outstanding athletes become athletes, speakers and debaters propagate debaters, and musicians inspire their children along musical lines.

Friends, associates, teachers, and Church leaders have their influence, also. Because every association has some lasting effect, it is well to choose friends wisely, measuring their actions by the rule Christ has given us: good fruits.

One of the most interesting examples of the effect of association is seen in the life of Simon, an obscure fisherman who was called by Jesus to be a "fisher of men." So obscure was Simon that history does not record anything of his accomplishments until the time he met Jesus.

Early in their association Jesus gave Simon another name—"Cephas"—which is, by interpretation, "a stone" or "the rock." This, interpreted in Greek and then in English, is "Peter," by which we commonly know this man who later became great.

Through this added name, Jesus gave Simon Peter a constant reminder of his potential as one who would be solid as a rock in his faith and testimony of the truthfulness of Christ's message. Jesus was in Simon Peter's home often, and doubtless His every act and word became an influence on Peter's life. Evidences of the development of this man's testimony are found throughout the scriptures.

On one occasion, Peter, James, and John were caught in a storm while sailing to Capernaum. From the shore Jesus observed their plight and walked out upon the water. Peter apparently thought he recognized the Saviour in this miraculous situation and called out: "... Lord, if it be thou, bid me come unto thee on the water." (Matthew 14:28.)

Peter had developed the faith to carry him across the water, until fear overcame him temporarily; and he began to sink, crying "... Lord, save me."

And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little

faith, wherefore didst thou doubt? (Matthew 14:30, 31.)

By exercising his faith, Peter had made it stronger. Though he had not been entirely successful, he had developed through making an effort. Evidence of that development was seen the following day. After Jesus had delivered His noted sermon on the bread of life (John 6:32-58), the Jews in the synagogue became confused and then angry; they turned away from the teachings of Christ.

"Then said Jesus unto the twelve, Will ye also go away?" (John 6:67.)

With the crowd deserting and scoffing, it was Peter who rose to the Saviour's cause and replied, "... Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God." (John 6:68-69.)

Next we see Jesus and His apostles gone northward to Caesarea Philippi at the foot of Mount Hermon. Here Jesus inquired of His apostles to test their faith, asking, "... Whom do men say that I the Son of Man am?" (Matthew 16:13.)

They answered, "... Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets." (Matthew 16:14.)

Having thus prepared them, He asked: "... But whom say ye that I am?"

It was Simon Peter who gave the unqualified answer: "... Thou art the Christ, the Son of the living God." (Matthew 16:15-16.)

At this moment Jesus must have seen in Peter that which He encouraged him to be when He first called him "The Rock." Peter's testimony had developed as a result of his close association with the Saviour of the world. Through prayer, obedience, and constant exercise of faith, he had become unshakeable. He continued valiant until the end.

Though it is not our privilege at this time to associate with Jesus in the flesh as Peter did, we may take a lesson from the development he received. We may seek the association of stalwart Church leaders, loving parents, worthy friends—all those with firm testimonies. We may converse daily with the Lord through prayer.

As we obey the commandments Jesus left with us and those received through latter-day prophets, our faith will be made strong. Then we may at last say with the same firm assurance as did Peter: "Thou art the Christ, the Son of the living God."

(Concluded on page 488.)

¹(For Course 6, lesson of January 16, "The Power of Faith"; for Course 12, lesson of February 20, "Peter, the Man Who Loved Jesus"; for Course 28, lesson of February 6, "The Godhead"; to support Family Home Evening lessons 25, 26, 37.)

*Much of the material contained in this article was gleaned from David O. McKay's book, *Ancient Apostles*; Deseret Book Company, Salt Lake City, Utah, 1964.

*Arthur S. Anderson was born in Boise, Idaho, the great-grandson of Richard Ballantyne, who organized the first Sunday School in the Rocky Mountain area, and the grandson of Edward H. Anderson, a former editor of *The Improvement Era*. Arthur S. Anderson wrote a series of articles for *The Instructor*, and they were later published as a book, *By Example*. Brother Anderson has served on two high councils and as a bishop, and now is a member of the Monument Park West Stake presidency. He married Janice Jacobsen and they have six children.



President Lyndon B. Johnson



The flag flying at the Huntsville home.



President David O. McKay

TWO PRESIDENTS AND A FLAG

A mutual feeling of affection and respect exists between two presidents who influence the lives of all of us: President David O. McKay of The Church of Jesus Christ of Latter-day Saints and President Lyndon B. Johnson of the United States of America.

When President Johnson was inaugurated in Washington, D.C., last January there were three flags flying over the Capitol building. After the inaugural ceremonies President Johnson directed that one of these three flags be sent to President David O. McKay, whom he calls "friend."

In acknowledgment of this gift, President McKay had erected on the lawn south of the old McKay home in Huntsville, where he was born, a flagpole from which could be flown this very special flag.

On Sunday morning, the Fourth of July, at 8:30 a.m., President McKay's sisters and their families who were staying at the family home for the holiday were surprised to see President McKay arrive

from Salt Lake City. He had come himself to raise on the flagpole for the first time this special flag, showing his respect and love for the country it represents and the friend who had sent it to him.

He walked slowly the forty yards from his car to the flagpole, rested a few moments, and then raised the flag to full mast. After visiting a few minutes with the family and giving instructions to bring down the flag at sundown, he returned to his car and was driven back to Salt Lake City.

All day as that flag fluttered in the breeze it reminded those who saw it of the wonderful country in which they live, and even more, of the Prophet who so loves that country that he traveled more than a hundred miles in its honor to see that special flag flying in the dawn's early light.

—Elizabeth Hill Boswell.

Library File Reference: McKay, David O.

"ON THIS ROCK" (Concluded from page 487.)

This is the key to eternal life: "... That they might know thee the only true God, and Jesus Christ, whom thou hast sent." (*John 17:3*.)

Secular or spiritual knowledge (and saving in its effect) is essentially the product of association. Do not the budding tennis champs learn their skills from superior fathers and stars of the game?

Prospective apostles and pillars of the Church gain their skills by association with older, righteous examples. Qualities which God would have us learn are revealed and *caught* from association with godlike elders—generally parents, teachers, and leaders.

When we so live as to have the companionship of the Holy Ghost, channels of communication are

opened which reveal the nature and will of God. Knowledge of God and of spiritual reality is *caught* by our spirit from association with the Revelator-member of the Godhead.

This is the manner in which the Church is directed by the Father and Son—Jesus Christ being the cornerstone of our faith and the kingdom. Revelation is the bedrock on which guidance and leadership of the Church is founded. Revelation for the whole Church is received by the senior apostle—the President of the Church—and taught by him and his associate apostles. This is a foundation for the perfection of the saints. (*Ephesians 2:20; 4:12*.)

Library File Reference: Faith.

CH 122



CH 123

CH 121



CH 119

CH 118



CH 117

DPH

CH 120



Sixth of a series . . .

ADVENTURES OF THE SPIRIT

**President
Nathan Eldon Tanner**
OF THE FIRST PRESIDENCY

*Man of Achievement
and Humility*

by KENNETH S. BENNION

In these days the cynic chants his unhappy doctrine of futility: that success or failure is a toss of the dice, that greatness is a gift from a lucky father to his son, or that touchdowns come only to the team that gets the lucky breaks. It is as refreshing as a Maytime breeze to find a man whose whole life testifies that Adam's being driven out of the Garden of Eden proved to be one of the greatest blessings to mankind, wherein he was told:

In the sweat of thy face shalt thou eat bread, till thou return unto the ground. . . .
(Genesis 3:19.)

President Nathan Eldon Tanner is such a man. His philosophy of life can be summarized in just three words: "Work and pray." Though he is a humble man, he has written his name on the great pipeline of steel that stretches more than two thousand miles across Canada's plains, mountains, rivers, and forests, connecting Alberta's vast fields of natural gas with great industries and cities eastward as far as Montreal. Furthermore, he has left his image eternally imprinted in the minds of his former students and in the hearts of his beloved Boy Scouts. About the only item of adornment he regularly wears is the simple badge of the Boy Scout. But whether he wears it or not, he cannot hide his deep love for young people. The only other group that claims a greater share of his devotion is his family — his wife, their five daughters, and the grandchildren.

In affairs of government, Eldon Tanner's wise and practical policies for controlling many of the natural resources of his beloved native country have been established in the laws of the land.

(Continued on following page.)

In the mythology of long ago, there was a king named Midas, who was granted his wish that everything he touched should be turned to gold. This gift became an intolerable curse. President Tanner had wishes, too, and many of them also came true; but none to the hurt of himself or others. One of those wishes was that he might have an education. But schools in his younger days were far between and consisted of the elementary grades only. His parents had little money for education — and often lacked many of life's other necessities. He saved a little and, as a worker, proved himself to be a "profitable servant." For his "normal" or teaching course, he was able to borrow \$400 from a bank, on his own responsibility, chiefly because his father was known to be a man of integrity and honor. It pays to be "born of goodly parents!"

As teacher and principal in the little 3-teacher school at Hill Spring, Alberta, he was eminently successful. At first he taught grades seven and eight. The following year he added and taught grade nine; next came grades ten and eleven. Except for a short course in "normal school," his highest formal education was grade eleven, which he was now teaching. The following year he and the six young men he had taught in grades nine, ten, and eleven in Hill Spring went to the larger school in Cardston, where they all took grade twelve together. The success of his teaching project was attested by the fact that he and his former students passed the uniform government examinations required for graduation.

As teacher and principal he was highly successful. But he found that his new and growing family required more income than the community's schools could provide. During one particularly difficult year, when crops were poor and money scarce, the school board could pay only in promissory notes, signed by the local board, except for \$300 which he was paid in cash.

But that income did not indicate in any degree the quality of his teaching; for he gave full measure — and more — in fulfilling his part of the contract.

To supplement the income at this critical time, he stretched his working hours and began developing some hidden talents in business. This soon led him into general merchandising, in which he sold everything from eggbeaters to threshing machines.

Instead of giving credit, he took for pay anything of trading or selling value — hogs, horses, cows, and feeder steers.

All these activities presently took him out of the classroom, but did not diminish his interest in education.

Increasing pressures that came to him from the Church, business, and the government claimed more and more of his attention. Immediately after he was elected to the Legislature he was chosen as speaker of the Legislative Assembly. Shortly afterward the premier of the province called Eldon Tanner to his executive council or cabinet, to administer the affairs of the Department of Lands and Mines. In fact, successes came to him in such measure and in so many fields that his power and influence increased beyond his greatest dreams, probably reaching a climax in his appointment as president of a great company formed to lay a pipeline from the newly discovered gas and oil fields of Alberta to Montreal, in the province of Quebec.

In all these successes President Tanner himself suggests some factors that have played vital parts in his drama of life. For example, he credits much of this success and happiness to his good fortune and judgment in winning and marrying an excellent wife and helpmeet, Sara (Sally) Merrill, who has been a constant source of help and inspiration to him. Also, he has made it a fixed personal rule that no matter what the program may be, he will devote his full attention to the job at hand and will complete it before going on to the next one. He credits a teacher in the weekly "religion class" (forerunner of the present seminary system) with teaching him that rule: "Anything that is worth doing is worth doing well."

Among many other guides is one that he worked out for himself when he was a young boy. Being the eldest son, much responsibility rested upon his shoulders. On one occasion his father had to leave home for several hours. He outlined the tasks that were to be accomplished while he was away. But when he was gone, the boys felt that there were other matters demanding their attention first. The one that most attracted them was that of riding some calves in a nearby corral. They became so engrossed in this activity that the time slipped away, and their father returned. Instead of scolding them and perhaps meting out



President Nathan Eldon Tanner

SECOND COUNSELOR IN THE FIRST PRESIDENCY
The Church of Jesus Christ of Latter-day Saints

stern punishment with a willow, the father took Eldon aside and, looking deeply into his eyes, said, "My boy, I thought I could depend on you."

Young Eldon resolved that no one would ever need to say those words to him again.

Other factors influencing his success include strict adherence to Church standards. He has asked himself these questions: "If I do this, will I be reflecting any discredit upon my Church?" Or, "Will this action or statement or decision be in harmony with the teachings of the Church?"

His belief in God and his confidence that our Heavenly Father is ready to help when called upon in righteousness are powerful attributes that have motivated his life and guided him through critical times.

President Tanner's sense of values, too, has played an important part in his life. For example, when he had accomplished the great task of laying the pipeline across Canada, when he was director of several major firms, and when he and his family had just completed a beautiful home, President Tanner accepted the call, in 1960, to become an Assistant to the Council of the Twelve. He gave up his new home, resigned from most of his business positions, and came to Salt Lake City prepared to devote his whole attention to the next order of business, that of being one of the General Authorities.

His next important appointment came in 1961, when he was assigned to preside over the West European Missions. In October, 1962, he was called to be a member of the Council of the Twelve; and on the death of President Henry D. Moyle in 1963, he became a member of the First Presidency, the position he now holds.

The lesson he learned many years ago, when the riding of calves seemed more important than his assigned tasks, has proved to be of lasting value. Just as his father never again had occasion to say, "I thought I could depend on you," so he has also proved that his Heavenly Father can depend on him to do whatever may be asked of him, regardless of any personal sacrifices or his own feelings of inadequacy.

Nathan Eldon Tanner, Second Counselor to President David O. McKay, is a humble man, seeking only to serve his fellowmen. But in pioneering a new land, in following in the Master's footsteps as a teacher, in conducting important affairs of state, in administering great business projects;

and now in applying himself to the responsibilities of helping to conduct the spiritual and temporal affairs of the Church, he exemplifies the words of King Benjamin, who said:

... When ye are in the service of your fellow beings ye are only in the service of your God. (Mosiah 2:17.)

He is also a living witness to the following words, spoken by our Lord Jesus Christ:

But seek ye first the Kingdom of God, and his righteousness; and all these things shall be added unto you. (Matthew 6:33.)

Again, President Tanner's life is a fulfillment of a part of God's blessing to Abraham, a part too often overlooked:

And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing. . . . (Genesis 12:2.)

President Tanner has been and is now in very deed a blessing to the people among whom he lives and works, and to all the peoples of the earth wherever his influence reaches. Unlike many men who have achieved much or who have ruled over nations, there is in his heart no trace of arrogance or haughtiness. A man of deep understanding and compassion, he is one who loves people.

He may start the day in an executive meeting where matters of utmost importance are being considered; an hour later he may be discussing a personal problem with someone from his beloved Canada or any other part of the world; or he may be in conference with important representatives from Indonesia, Bolivia, Africa, Ireland, or New Zealand. To all people there goes out — according to their needs — understanding, appreciation; counsel for getting back onto the right road (if mistakes have been made); strength and new courage for those who might falter; commendation and the hand of fellowship where these are needed and deserved; and a kindly, brotherly, but unyielding, firmness where any compromise with divine principles might be involved.

In his unassuming, humble way, President Tanner is truly a leader among men.

(For Course 4, lesson of February 13, "Sharing Our Talents"; for Course 6, lessons of February 13 and 20, "Great Gifts of the Gospel" and "The Gospel — a Plan for Right Living"; for Course 18, lesson of January 30, "Faith," lesson of February 6, "Humility"; for Course 24, lesson of January 30, "Home Influences and Controls," lesson of February 20, "Developing Obedience"; to support Family Home Evening lessons 34, 35, 40; and of general interest.)

Library File Reference: Tanner, Nathan Eldon.



CH 116

CH 114

CH 115

The Courage of a Youthful Prophet

A Flannelboard Story by Marie F. Felt

Not far from the Hill Cumorah, which is located in the western part of New York state in the United States of America, lived a family named Smith. In this family were the father and mother and nine sons and daughters. They loved our Heavenly Father dearly. They studied the Bible and tried to obey its teachings.

In this group of happy brothers and sisters was a boy named Joseph. At the time our story begins, Joseph was about fourteen years old. He had very little schooling because he helped his father and brothers on the farm.

In and around Manchester, the little town where Joseph lived, there were several different churches. Some of Joseph's friends belonged to one church and some to another. Each minister tried to see who could get the most people to join his church.

As Joseph listened to what each of the ministers had to say, he became very confused. He knew that not all of them could be right, since they told different stories about Heavenly Father. He wanted to join one of the churches, but which was the right and the true one he could not tell. What should he do? Even the members of his own family were not agreed as to which church was the right one to join. Some had joined one church and some another.

The more confused Joseph became, the more he turned to reading the Bible. There was one part which greatly impressed him. He read it again and again. This is what it said:

If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. (James 1:5.)

It seemed to be just what Joseph needed. He thought that surely if anyone lacked wisdom, he did. He decided the thing for him to do was to ask his Heavenly Father which church was the true one. He felt sure that Heavenly Father would answer his prayer.

One morning he went to the woods near his father's home. He looked for a place where he would not be disturbed. He knelt in a clearing among the trees.

As Joseph began to pray, something very strange

happened. Everything about him seemed to go dark and he could not speak. He felt that something evil had power over him. This was the power of Lucifer, or Satan, as we now know him.

Just as he felt that the evil power was conquering him, a bright light appeared above him. It was far brighter than the sun at noonday; and when it came, he was released entirely from the evil power. Soon the light surrounded Joseph, and in it he could see two Persons. One called Joseph by name, pointed to the other personage and said, "This is my Beloved Son. Hear Him!"

As soon as Joseph recovered from his astonishment, he told Jesus why he had come to this beautiful place to pray. He wanted to know which one of all the churches on this earth was the right one, and which he should join.

Much to his surprise, he was told not to join any of them. (Read *Joseph Smith* 2:19.)

Jesus told Joseph, also, that if he would remain faithful, the true Gospel would at some time be made known to him.

Having given their instructions to Joseph, the heavenly Beings disappeared. The bright light went with them and the clearing again became as it was when Joseph entered it that morning.

As the vision closed, Joseph found himself lying on his back looking upward at the heavens. He felt weak and tired. As soon as he could, he returned home. His mother was the first to greet him. She immediately noticed something strange about him, so she asked him what had happened. Joseph told her he had learned for himself that none of the churches on the earth at that time was right.

Within the next few days, not only his family but also people for miles around had heard of the wonderful vision Joseph had seen. Almost everyone except his family made fun of him, saying that such things did not happen any more; that God, our Father, and Jesus Christ would not come to this earth to speak to anyone. Joseph, however, knew that what he had said was true. He knew that our Heavenly Father knew he had seen a vision, and although people mistreated him and made fun of him, in his heart he loved God and Jesus and appreciated, above all else, the answer Jesus had given.

(Continued on following page.)

(For Course 6, lesson of February 6, "The Gospel Restored and the Church Organized"; for Course 18, lesson of February 13, "Courage"; to support Family Home Evening lesson 38; and of general interest.)

More than three years passed. Joseph had obeyed instructions and joined none of the churches. He remembered that Jesus had said that if he remained faithful, the true Gospel would be made known.

One night in September, 1823, Joseph decided to ask Heavenly Father a question again. He wanted to know whether he was doing those things which pleased his Heavenly Father. Again he humbly knelt in prayer, this time by the side of his bed. As he prayed, the room began to grow lighter. The light continued to increase until the room was much brighter than at noonday. Soon Joseph saw an angel standing before him. The angel said his name was Moroni, and that he had come from the presence of our Heavenly Father with a message for Joseph.

Moroni told Joseph that, hidden in a hill not far from his home, was a book written in an ancient language upon gold plates. It told the story of a people who had previously lived upon the American continent, where they came from, and what had happened to them. It also contained the fulness of the Gospel as Jesus had given it to these same people.

After delivering his message, Moroni disappeared. While Joseph was thinking and wondering about all that had happened, Moroni came again, repeating exactly the same message and instructions he had given Joseph the first time. A third time he returned, repeating again his wonderful message to this young man, and adding to it that Satan would try to tempt Joseph to get the precious record so that he could sell it for money and become rich. But Joseph was instructed to get the plates for only one reason—to serve God.

As Moroni left for the third time, Joseph noticed that day was approaching. He soon arose and later went to the field to help his father. He was very tired, however. After he had been working for a short time, his father noticed that something was wrong and told him to go to the house and rest. As Joseph climbed over the fence, he fell to the ground and became unconscious. When he regained consciousness, the Angel Moroni stood above him and repeated the same message that he had given Joseph three times the night before. Moroni told Joseph to return to his father and tell him what had happened. This Joseph did. His father told him to obey the angel and do as he had been commanded.

Joseph now walked toward the hill which the angel had mentioned. When he arrived there, he walked directly to the place where the plates were hidden because he had seen the place the night before in a vision. He pried loose the rock which covered the plates and lifted it to one side.

Joseph reached forth his hands to get the plates; but Moroni, who was there, prevented him. He

explained that it was not time for Joseph to receive the golden plates or records. Instead, each year for four years he was to come to this spot. There Moroni would meet him and give him instructions from our Heavenly Father. Joseph did as the angel commanded, and at the end of four years the precious golden book was placed in Joseph's hands to be guarded and cared for until his work with it was finished. He was then to return it to the Angel Moroni, which he did when the translation was completed.

In the year 1829, as Oliver Cowdery and Joseph Smith were working on the translation of the Book of Mormon records, they found mention of baptism for the remission of sins. Both young men wanted to know more about this subject.

[For the story of Joseph and Oliver's baptism, use the first three scenes of "Baptism, A Requirement for Membership," the November flannelboard story, *The Instructor*, page 443.]

Soon after their baptism, Peter, James, and John came and ordained Joseph and Oliver to the Melchizedek Priesthood. Now they had the power both to baptize and to bestow the gift of the Holy Ghost by the laying on of hands.

Once again the full authority from God was on the earth and the true Church could be organized as it was in the days of the ancient apostles.

It was on Tuesday, April 6, 1830, at the home of Peter Whitmer, Senior, in Fayette, New York, that the Church was organized. The meeting was opened with prayer. All who were present were called upon to say whether or not they were willing to organize the Church of Jesus Christ. Joseph laid his hands upon Oliver and ordained him an elder in the Church, after which Oliver ordained Joseph to the same office.

Joseph Smith was accepted as the first elder in the Church, presiding over the membership, and Oliver Cowdery was the second elder. This was according to the instructions received from God.

They next administered the sacrament and passed it to those present. After this, Joseph and Oliver laid their hands on the head of each of the other men present, as they had previously been baptized,¹ and confirmed them members of the newly-organized Church. The six men present on this occasion were Joseph Smith, Jr., Oliver Cowdery, Samuel H. Smith, Hyrum Smith, David Whitmer, and Peter Whitmer, Jr.

Thus was accomplished the restoration of the Church of Jesus Christ in modern times.

¹"Some of these had been baptized previously; but were all baptized on the day of organization." *Documentary History of the Church*, Volume I, page 76.
Library File Reference: Restoration of the Gospel.

How To Present the Flannelboard Story:

Characters and Props Needed for This Presentation Are:

Joseph Smith, age 14, kneeling in prayer. (CH114.)
Joseph Smith, gazing at and talking with God the Father and His Son, Jesus Christ. (CH114 and 115.)
Joseph Smith kneeling in prayer, this time by the side of his bed. (CH114.)
The Angel Moroni as he appeared to Joseph Smith (CH 116.)
Joseph Smith (CH117) as he is talking with his father, Joseph Smith, Sr. (CH118.) He is telling him about the Angel Moroni's visit.
At the Hill Cumorah, Joseph (CH119) is seen reaching with his hands to get the precious record. (CH120, 121.)
(For figures of John the Baptist, Joseph Smith and Oliver Cowdery, depicting the restoration of the Aaronic Priesthood; also showing Joseph and Oliver being baptized, see *The Instructor*, November, 1965.)
Peter, James, and John ordaining Joseph and Oliver to the Melchizedek Priesthood. (CH122.)
The six men, at Peter Whitmer's home, who constituted the body which organized The Church of Jesus Christ of Latter-day Saints. This was done under authority given by God. (CH123.)

Order of Episodes:

SCENE I:

Scenery: The Sacred Grove.

Action: Joseph Smith is seen on his knees, praying to God, our Heavenly Father. He wants to know which church to join. (CH114.)

SCENE II:

Scenery: Same as Scene I.

Action: Joseph Smith is seen receiving instructions from God the Father and from His Son, Jesus Christ. (CH114 and 115.)

SCENE III:

Scenery: Indoor scene—Joseph Smith's bedroom.

Action: Joseph is seen kneeling in prayer by the side of his bed. As he does so, the Angel Moroni appears with instructions for him. (CH114 and 116.)

SCENE IV:

Scenery: Outdoor scene on the Smith farm.

Action: Joseph is seen telling his father of Moroni's visit. He is instructed to do as the angel has said. (CH117 and 118.)

SCENE V:

Scenery: The Hill Cumorah.

Action: Joseph is seen reaching for the precious record. (CH119, 120, 121.) Moroni gives him further instructions. (CH116.)

SCENE VI: (For this scene, see *The Instructor*, November, 1965.)

Scenery: Outdoor scene.

Action: John the Baptist ordains Joseph and Oliver to the Aaronic Priesthood. They then baptize each other by immersion.

SCENE VII:

Scenery: Outdoor scene.

Action: Peter, James, and John ordain Joseph and Oliver to the Melchizedek Priesthood. (CH122.)

SCENE VIII:

Scenery: Indoor scene in the home of Peter Whitmer.

Action: Six men, constituting the number required by law at that time, meet to organize The Church of Jesus Christ of Latter-day Saints. Joseph is seen standing as the others are seated. He is giving them instructions. (CH123.)

(For scenes see page 501.)

THE BEST FROM THE PAST

This is a supplementary chart to help teachers find good lesson material from past issues of *The Instructor*. To purchase magazines, quote code numbers on the chart which are of interest to you, and send 35¢ for each copy desired. Reprints of many center spread pictures (not flannelboard characters) are available for 15¢ each.

We encourage Latter-day Saints to subscribe to and save *The Instructor* as a Sunday School teacher's encyclopedia of Gospel material.

Abbreviations on the chart are as follows:

First number quoted is the year.

Second number quoted is the month.

Third number quoted is the page. (e.g. 60-3-103 means 1960, March, page 103.)

Fbs—flannelboard story.

Cs—center spread.

Isbc—inside back cover.

Osbc—outside back cover.

*—not available.

SUNDAY SCHOOL COURSE NUMBER

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The Instructor ... Our Instructor

The best superintendents—the ones who plan and organize early and well, who keep their officers and teachers “on their toes” with a rich teacher improvement program, those who invariably have punctual, reverential Sunday Schools such as you like to take your friends to visit—these superintendents make wide use of *The Instructor*. They have found in it a friend to all Sunday School workers, helping them with know-how, with illustrations, and with valuable experiences from the field. They have made it *their Instructor*. They see that it is in the hands of every teacher because of the valuable helps it contains. They make a point of calling to the attention of their Sunday School faculty, special “meaty” articles. They see that their Sunday School librarian not only keeps a file of *The Instructor* on call but has two extra copies to clip out and file in her subject drawer.

President David O. McKay is editor of *The Instructor*. From this busy, beloved man, the man who knows Sunday School work as few other men have ever known it, come priceless gems of wisdom, guidance, and inspiration in this most sacred assignment ever given by God to man: “Feed my lambs.” Each Sunday School general board member is bending every effort to make our magazine helpful and meaningful. General Church authorities and stake and ward Sunday School enthusiasts from all over the Church are contributing time-proved suggestions to make *The Instructor* an indispensable aid to Sunday School workers.

The Instructor welcomes and appreciates this self-help. No one has all the answers to the “hows” and the best way of teaching. We are a Church of lay teachers, helping each other to learn how to teach this wonderful Gospel. We have been called to teach. The joy that comes from service well done

is great. We should pass along our valuable experiences. *The Instructor* furnishes this grand opportunity.

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Let's all get behind this movement to help *The Instructor*—our instructor—reach a wider circle of Sunday School workers!

—General Superintendent George R. Hill.

CHRISTMAS IS EXCITING

(Our Cover)

Christmas is an exciting time for children. It is a time to create and to share. Happy is the child who can participate in the planning and preparation for this special day.

God gives each child many gifts or talents. Small hands find directions for these talents in new and different activities. This small girl has found that stringing popcorn is fun. She has made something beautiful for the Christmas tree. Her complete joy will come from sharing her creation with the family and friends.

In a small way she has discovered the true meaning of the spirit of Christmas.

—Margaret Hopkinson.

(For Course 1, lesson of March 13, “We Have Fun in Our Home”; for Course 4, lesson of February 13, “Sharing Our Talents”; to support Family Home Evening lesson No. 44; and of general interest.)

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Answers to Your Questions

Children's Testimonies

Q. Is it proper to have Junior Sunday School children bear their testimonies during opening exercises on Fast Sunday?—South Carolina Stake.

A. No. Again we advise that this is too much like a junior fast meeting, which the authorities do not favor. Any bearing of testimony should be done in connection with a lesson in class.

Junior Sunday School Organist

Q. Should the Junior Sunday School organist assignment be rotated frequently among young children who are taking music lessons?

A. The Junior Sunday School organist plays a most important role in building the quality of the worship service of the Junior Sunday School. He or she as organist should be able to play any music

requested by the chorister or coordinator. Dependability of an organist is an essential qualification. He or she must be able to play the organ tastefully and accurately. One of the duties of an organist is to cooperate with the chorister in choosing appropriate hymns and songs. These requirements should be the primary concern in choosing an organist.

—General Superintendency.

Memorized Recitations

For February 6, 1966

Scriptures listed below should be memorized by students in Courses 8 and 14 during December and January. Students should then recite, in unison, passages for their respective classes during the Sunday School worship service of February 6, 1966.

COURSE 8:

(These verses display three of the first principles of the Gospel:

repentance, baptism and the gift of the Holy Ghost.)

"Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

—Acts 2:38.

COURSE 14:

(Jesus cautions His followers against false teachers, both in the Church and on the outside.)

"For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.

"Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them."

—Acts 20:29-30.

CORRECTION:

Price of *Index to Church Periodicals* is \$1.50, not 75¢ as listed in book review last month.

1966 MEMORIZED RECITATIONS

Course 10 Course 18	January	Acts 8:17 John 15:16	Course 10 Course 18	July	Doctrine and Covenants 8:2 Matthew 16:16-18
Course 8 Course 14	February	Acts 2:38 Acts 20:29-30	Course 8 Course 14	August	Acts 17:30 Matthew 24:4-5
Course 6 Course 12	March	Genesis 1:27 Luke 22:19-20	Course 6 Course 12	September	John 14:8-9 3 Nephi 18:11
Course 10 Course 18	April	I Corinthians 2:9 Matthew 7:22-23	Course 10 Course 18	October	John 14:26 Isaiah 29:14
Course 8 Course 14	May	Mark 6:12 Ephesians 4:11-12	Course 8 Course 14	November	II Peter 3:9 Matthew 24:23-24
Course 6 Course 12	June	Acts 17:29 Doctrine and Covenants 20:75	Course 6 Course 12	December	Acts 7:55 I Corinthians 11:24

COMING EVENTS

Dec. 19, 1965

Christmas Worship Service

Jan. 2, 1966

Pupil Advancement
Begin New Courses

TALKS FOR TOTS

(A Book Review)

Talks for Tots, by Joyce Bowen Maughan, is a collection of Bible stories and poems written in simple, direct language—a delightful little book which should be helpful to Latter-day Saint homes.

Mrs. Maughan's collection of talks for children couches Bible lessons in plain, easy-to-understand words that immediately gain the attention and

interest of the child. It assists the parent who is often at a loss to know how to present or tell a Bible story, at the child's level, during family home evening.

The book is published by Deseret Book Company, Salt Lake City, Utah. Price, \$1.75.

—Minnie E. Anderson.



Art by Ted Nagata.

*Eighth Teacher Improvement
Article in the Series,
"Jesus, the Master Teacher"*

Our knowledge of Jesus' art of teaching is limited. The four Gospels and 3 *Nephi*—a single day's reading—report three years of His ministry. Gospel writers crowd important incidents or parables together, whereas they may have occurred in some instances days or months apart. Brief though the record is, it is rich and revealing. And, although we err to a greater or lesser degree in our interpretation, some characteristics of Jesus' art of teaching seem clearly revealed.

One Idea at a Time

Again and again in both dialogue and parable, Jesus' remarks are characterized by singleness of thought and unity of purpose. Often, He seems to have one *idea* in mind to get across to His hearers. Because of this, His concepts and principles are taught with power, force, clarity, and concentration. We shall illustrate His singleness of purpose, first in His dialogues and then in His parables.

Zebedee's wife came to Jesus to ask that her sons sit on His right hand in His kingdom. The ten other apostles "were moved with indignation" at this request. Jesus used the occasion to teach in beautiful and simple language the single, fundamental truth:

... Whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: (See Matthew 20:26, 27.)

The rich young ruler who asked the Saviour,

(For all teachers.)

Jesus Taught With Singleness of Purpose

by Lowell L. Bennion

"... What good thing shall I do, that I may have eternal life?" (Matthew 19:16) heard one answer clearly and effectively:

... If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me. (Matthew 19:21.)

It should be clear to everyone from this incident that the Kingdom of God demands full allegiance, that one "cannot love God and mammon" or anything else which conflicts with God's purpose.

In 3 *Nephi*, Jesus describes in beautiful language what it means to become His disciple:

... Whoso cometh unto me with a broken heart and a contrite spirit. ... Whoso repenteth and cometh unto me as a little child, him will I receive, for of such is the kingdom of God. ... (3 Nephi 9:20, 22.)

And again I say unto you, ye must repent, and be baptized in my name, and become as a little child. ... (3 Nephi 11:38.)

These passages contain a unity of theme and spirit.

Unity in Each Parable

One way to understand and appreciate Jesus' parables is to look for His central idea. His parables sometimes contain more than one topic and they certainly stimulate more than one thought in the mind of the reader. But each parable seems to have been told for a single purpose to meet a given situation. In this writer's opinion, to center one's interest on secondary concepts in a parable, diverts attention from the main theme.

Two themes, for example, emerge in the parable of the Prodigal Son (*Luke* 15): (1) The father's love and rejoicing over the return of his sinful son and (2) the reward of the older son who would

receive all because he had faithfully served his father, "Lo, these many years." Jesus, we believe, told this parable to teach the first theme. The second is incidental and not primary in this particular parable. The power and the force of the Prodigal Son story is weakened if major emphasis is placed on the second theme. The latter is stressed in other parables such as the *Wise and Foolish Virgins* and the *Talents*. (See *Matthew* 25.)

The reason for this conclusion is quite evident if one reads *Luke* 15 in its entirety. It begins:

Then drew near unto him all the publicans and sinners to hear him.

And the Pharisees and scribes murmured, saying, (This man receiveth sinners, and eateth with them. (Luke 15:1, 2.)

One wonders whether Jesus spoke to preserve the dignity and worth of the publicans and sinners who may have heard the low estimate of their worth or whether He simply wished to teach His critics the intrinsic value of all the children of God. Whatever His motivation, His theme is clear: *God loves the sinner and rejoices in his recovery.*

Further evidence of the Saviour's singleness of purpose in the Prodigal Son parable is the fact that the other two parables in the same chapter, the *Lost Sheep* and the *Lost Coin* carry the identical message. Reading the three together following the introduction leaves no doubt about their single, central theme.

Jesus' teaching was so intent and unified that sometimes His sayings, when taken out of context, or considered one at a time, appear to contradict His overall teaching and attitude. His remarks about a person's responsibility to his family fall into this category. To the man who said he wished to bury his father, Jesus replied, "Let the dead bury the dead." Again He said, "He that loveth father or mother more than me is not worthy of me. . . ." (*Matthew* 10:37.) When His mother and brothers sent word that they desired to speak with Him, He replied, ". . . Who is my mother? and who are my brethren? . . . whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." (*Matthew* 12: 48, 50.)

Jesus was not indifferent to His mother. *John* 19:26, 27 reports that Jesus asked John the Beloved to be His mother's son and to care for her.

In other passages Jesus accepted marriage as being ordained of God. The overall implication of His teaching is that a man can love and cherish his family as one way of serving God. Each statement Jesus made should be interpreted in the light of the context of the moment with consideration of His immediate purpose.

Application to Teaching

Question:

1. How can we apply the Saviour's singleness of purpose to our own teaching?

Good teaching has a single target. People can grasp only one idea at a time effectively. To teach two or more unrelated concepts in the same lesson is to weaken all of them. A friend once told a young missionary, "A good talk is *one idea* organized and illustrated." The same thing is equally true of the lessons we teach: a good lesson is *one idea*, organized and illustrated, just as Jesus taught.

We have all had the experience of listening to a sermon in which the speaker covered the entire waterfront and left us with nothing to remember. Once in a while such a talk may even be impressive, but not memorable. Some lessons have the same limitation—no central theme or purpose, but only miscellaneous excursions.

Another type of lesson, hardly more effective, is one which is restricted to one subject, but is without singleness of purpose within that subject. An able young returned missionary taught his fellow students a lesson on prayer. He was prepared, sincere, fluent, and interesting. The discussion covered nearly all aspects of prayer: Why pray? To whom do we pray? For what? When? What language do we use? This approach does not permit special emphasis or treatment in depth. It tends to be superficial and to leave people unsatisfied, if not bewildered.

Each lesson should have a single aim within a subject—an aim defined in terms of some *one* outcome in the lives of class members. A teacher could spend a dozen lessons on prayer, each unique and meaningful.

Project:

1. Each member of the class suggest a single purpose for a lesson on prayer.

The teacher, knowing his students and his own life, could make a list of separate purposes one might have in teaching prayer. These would be based on needs of students in relation to the experience of prayer. The teacher would then seek to achieve a single purpose with each lesson.

1. To help each student feel so grateful to God that he would pray to Him.
2. To help each student feel comfortable and interested in prayer in public.
3. To help each student deal with his "unanswered" prayers.
4. To help each student find reasons to pray.
5. To help each student learn the appropriate language of prayer.

We Learn to Sing



Senior Sunday School Hymn for the Month of February, 1966

HYMN: "From All That Dwell Below the Skies"; author, Isaac Watts; composer, John Hatton; *Hymns—Church of Jesus Christ of Latter-day Saints*, No. 52.

In *Psalms* 117 we find the source of the hymn we are here considering:

O Praise the Lord, all ye nations: praise him, all ye people.

For his merciful kindness is great toward us: and the truth of the Lord endureth for ever. Praise ye the Lord.

Poets have acknowledged that the *Psalms* of the Old Testament are the noblest and most sublime hymns to be found anywhere. Thus, many writers have vied with each other in translating the *Psalms* into modern rhymed and metrical verses for use with our hymn-tunes. Isaac Watts (1674-1748) wrote some seven thousand hymns, of many stanzas each; and his work is said to be the foundation of English hymnody. While most of his hymns are on original subjects, many of them are versifications of the *Psalms*.

Like Luther's "A Mighty Fortress," this hymn by Isaac Watts is one of the great ones in Chris-

tendom. Its stately tempo and serenity breathe the spirit of worship before the heavenly throne. This hymn was included in our 1871 hymn books. Some time later it was left out and then again included in the present edition.

To the Chorister:

Our congregational singing directors have two very important duties to perform. One is to determine (together with the organist) the suitable tempo, and the other is to give clear and understandable cues for the beginning and ending of the hymn. The recommended tempo is very close to one beat per second of time. There being two beats per measure, and sixteen measures, one stanza should take about thirty-two seconds to sing. This tempo may seem somewhat slow to a nervous chorister, but we urge you to practice it, make yourselves at home with it. This will require rather wide and broad sweeps with the baton.

Notice that there are no rests shown where singers may breathe. They will breathe quite naturally

at the point of each of the four whole notes. You will find that these whole notes, in practice, will be reduced to half notes of singing followed by half rests. Notice that the closing whole note, especially, would sound awkward if it were held to its full, stated value. Here we have an example of following the spirit rather than the letter of the law. Let the organist do likewise.

To get every singer and the organist to begin together in each stanza, the director will need to give a clear preparatory beat. This is accomplished by giving an unaccented up-beat before the first opening note. The singers will inhale, and the organist will place his fingers on the opening chord. People enjoy beginning together. They do not like to be left behind by an impatient director's beat.

To many of our people this hymn may be new. Be happy in this fact. "Sing unto him a new song."

"Rejoice in the Lord, O ye righteous: for praise is comely for the upright." (*Psalms* 33:3, 1)

—Alexander Schreiner.

February Sacrament Gems

SENIOR SUNDAY SCHOOL

Jesus said, "... This is my body which is given for you: this do in remembrance of me."¹

¹Luke 22:19.

JUNIOR SUNDAY SCHOOL

Jesus said, "... He that loveth me shall be loved of my Father.

²

²John 14:21.

Organ Music To Accompany February Sacrament Gems

Simple Darwin K. Wolford

Junior Sunday School Hymn for the Month of February, 1966

HYMN: "Lord We Thank Thee,"
Composer, F. Remsen; *The Children Sing*, No. 35, Stanza 2.

It is not always necessary to teach stanzas of a hymn in the exact order in which they are written. One stanza may contain a certain message we feel children need, because it strengthens the teaching of a specific Gospel concept. For this reason we suggest teaching the second stanza of "Lord We Thank Thee." Most prayer songs are hymns in which we thank our Heavenly Father for our blessings, but in the second stanza of this hymn we are asking Him to guide us each day and lead us by His "holy light" at all times. So the

message of this stanza is somewhat different, and it is one that certainly should be taught.

To the Chorister:

From a musical point of view this hymn is very choice, and the words and melody fit together beautifully. It can be taught by means of the "whole song" method, so we can first have the children listen while we sing the second stanza to them. As an introduction we might tell the boys and girls that our Heavenly Father has told us to pray all the time and to pray about everything we do. Sometimes we kneel when we pray; sometimes we just bow our heads;

and sometimes we sing a prayer to Him.

If the interval beat pattern is used while the children are learning this hymn, they will be able to see as well as hear that there are places where their voices should go "stepwise," just as if they were going downstairs. They will also be able to see that they should hold the last tone of each phrase a little longer than they did the other notes. In measure twelve this interval beat pattern will also indicate to them that they should sing one syllable of a word on two tones, rather than on one tone only.

(Concluded on page 499.)

1966 SACRAMENT GEMS AND HYMNS OF THE MONTH

Junior Sunday School			Senior Sunday School	
Month	Sacrament Gems [*]	Hymn of the Month ¹	Sacrament Gems [*]	Hymn of the Month ²
January	John 14:21	The Sacrament is Ready**	Luke 22:19	Come, O Thou King of Kings (20)
February		Lord, We Thank Thee (35)		From All That Dwell Below the Skies (52)
March	Luke 22:19	The Bread is Being Broken***	1 Corinthians 11:28	When the Rosy Light of Morning (200)
April		That Is My Mother ⁴ Like Sunshine in the Morning ³		All Creatures of Our God and King (4)
May	John 16:22	A Song of Thanks (43)	3 Nephi 18:11	Guide Us, O Thou Great Jehovah (56, 57)
June		We Love Thy House, O God (59)		God of Power, God of Right (36)
July	Luke 19:46	Come, Come, Ye Saints (56)	Mormon 9:29	Jesus of Nazareth, Saviour and King (86)
August		Sweet Sabbath Day (74)		Improve the Shining Moments (73)
September	Mormon 9:29	The Bishop****	3 Nephi 18:12	There is a Green Hill Far Away (201)
October		The Golden Plates (68)		Come, Thou Fount of Every Blessing (70)
November	John 14:6	I'll Serve the Lord (45)	3 Nephi 18:7	Father, Thy Children to Thee Now Raise (43)
December		Glad Tidings*****		O Little Town of Bethlehem (165)

^{*}Many of these scriptures have been shortened for easier recitation.
See Sacrament Gem published monthly in *The Instructor*.

^{**}The Instructor, November, 1965.

^{***}The Instructor, January, 1966.

^{****}The Instructor, March, 1959.

^{*****}The Instructor, November, 1941. To be reprinted.
Numbers in parentheses are hymn numbers.

¹Numbers are from *The Children Sing*, except where noted.

²From *Hymns—Church of Jesus Christ of Latter-day Saints*.

³To be printed in *The Instructor*, February, 1966.

TO KNOW GOD IS TO BECOME LIKE GOD

by Stephen R. Covey*

"Yes, I understand that; but what does it mean to see?" asked Tom, blind since birth, in response to Jim's explanation of the sight process. "What do you mean by color, Jim? What's yellow? green? What do you mean by light? darkness?"

Try sometime to explain to a person who has never experienced sight what it means to see, or to a deaf person what it means to hear. We can communicate facts and ideas, but we cannot convey to a blind or deaf person a true knowledge or understanding of what it really means to see or hear.

And yet a blind person could make a lifelong study of the eye, the properties of light, the sight process, and become a great expert in the field. He might become so expert as to advise medical doctors who can see. Yet, in another sense, he would know nothing about sight. Such personal knowledge can only come from personal experience.

This is also true with divine knowledge, which is the kind of knowledge that comes from God to the spirit within man. It does not come from flesh and blood. (See *Matthew* 16:17), nor from the reasoning and wisdom of man. (See *I Corinthians* 2:9-14; *2 Nephi* 9:28.) Rather, it comes from God, as His spirit speaks to the spirit of man. A man could know a great deal about God and yet not know God. A man could understand God's dealings with His children through all dispensations and could impressively recite the principles and doctrines of the Gospel and perhaps, from an intellectual standpoint, effectively teach a Sunday School class—yet have little or no personal soul-knowledge about God, the Author of it all.

The Key Is in the Heart

In Ireland we observed the conversion process of hundreds of people—amid struggles, doubts, fears, escapes, and fights. Over and over again we came to the conclusion that an individual would know the truth to the degree he was true to the truth. In other words, we found that a person would know the Gospel was restored if he became true to its unique teachings—such as the Word of Wisdom, prayer, tithing, and study. We concluded that people did

not really doubt the Gospel; rather, they doubted themselves and their own desire and ability to live it.

What a startling discovery! The whole teaching approach changed. Instead of offering more logic, more scripture, more external evidence, in the spirit of love and testimony we asked each to look into his or her own heart, "... For out of it are the issues of life." (*Proverbs* 4:23.) The key to testimony was right there in the heart.

Some would try to escape from this fundamental truth by seeking a shortcut, or by mere intellectualization, thereby refusing to look within, to repent, to study prayerfully, to seek earnestly, or to pray sincerely from the heart. Others would fight and rebel as Amulek did prior to his conversion:

Nevertheless, I did harden my heart, for I was called many times and I would not hear; therefore I knew concerning these things, yet I would not know; therefore I went on rebelling against God, in the wickedness of my heart. . . . (Alma 10:6.)

The Grand Key: Obedience

The Saviour equated knowledge with doing. "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." (*John* 7:17.) But this was too hard a doctrine for the learned Jews, for it demanded that they themselves change. They thought eternal life was in the scriptures which they could study with their minds and then use to judge others. But they would not come to Christ, of whom the scriptures testified, and have life. (See *John* 5:39-40.) With all their pride and double-mindedness, the cost of humility and repentance and obedience to Christ was simply too great.

Divine knowledge is a function of humility and obedience to the laws of God. *The laws of God are simply the natural, divine laws of eternal growth, obedience to which releases the divinity within and perhaps unlocks the contents of a veiled memory of covenants, convictions, and divine knowledge known before we came into this second estate. Obedience brings the Spirit. The Spirit gives conviction. Therefore, to know God is to become like God.*

(For Course 6, lesson of January 30, "There Are Three Members of the Godhead"; for Course 12, lesson of February 13, "In the Service of the Lord"; for Course 24, lessons of February 12 and 13, "The Nature of Obedience" and "Developing Obedience"; for Course 28, lessons of February 6-27, "The Godhead"; to support Family Home Evening lessons 32, 34, 35; and of general interest.)

*Stephen R. Covey served as president of the Irish Mission from 1962-1965; currently he is administrative assistant to the president of Brigham Young University. He is also YMMIA superintendent of BYU 2nd Stake. He graduated cum laude from the University of Utah in 1953, and spent the next two years as a missionary in Great Britain. When he returned, he enrolled in the Harvard Graduate School and earned a Master's degree in business administration in 1957. Brother Covey has also studied at the Universities of Denver, Rome, and Paris. He and his wife Sandra have four children.

Peter beautifully outlines this process of acquiring divine knowledge, or a knowledge of God and His Son, Jesus Christ (*I Peter* 1:3-8)—whom to know is eternal life. (*John* 17:3.) In becoming a "partaker of the divine nature," Peter outlines first, the need for self-denial and self-mastery—"having escaped the corruption that is in the world through lust"; and second, a diligent effort to develop the divine attributes of God, starting with faith and ending with charity. Net result:

For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. (See II Peter 1:3-8.)

Both levels of obedience are necessary—the second building on the first. When a person can honestly say to himself, "I am my own master," so that his spirit masters his flesh, he is then in the position where he can say to the Lord, "Now I am Thy servant." Obeying lower laws builds internal discipline and strength of character and enables the individual to resist higher temptations and to obey the higher laws of humility, love, and selfless service. To attempt to develop a divine character without leaving, through strict self-control, the worldly fountains, is the height of self-deception. (See *James* 1:22-27.)

True Test of Divine Knowledge

The true tests of divine knowledge are simply the tests of divine character formed by continued faithful obedience to divine laws: "... For ye receive no witness until after the trial of your faith." (*Ether* 12:6.)

To know God, we must drink deeply from His divine fountain—by hungering for truth and righteousness, by studying earnestly, by praying specifically and sincerely from the heart, by serving selflessly. In following Him, we must carry a cross at times. Our peace will come from Him, not from the world.

There is no shortcut to divine knowledge. This something-for-nothing philosophy—learning without obedience, intellectualizing without repentance, thinking without praying, accepting science without Christ—will fail utterly in bringing a saving knowledge of God.

A double minded man is unstable in all his ways. (James 1:8.)

We Teach What We Are!

Teachers, leaders, parents! If we are truly honest and humble and courageous enough to look into our own hearts and at the fruits of our labors, particularly in the lives of our children and students, we will discover a central truth—we teach what we are. Over the long run, we teach no more or no less than what we are.

With the deepest conviction in my heart, I encourage a daily, earnest, prayerful study of the scriptures, containing the feeling and thinking of the Lord, with the express purpose of *finding* Him, to gain inspiration and enlightenment, to be humbled by the revelation of our own weaknesses, to be motivated to serve better, to sacrifice and obey, and to have the security, approvals, and peace that come from within, rather than from without; "... He that cometh to me shall never hunger." (*John* 6:35.)

Library File Reference: God and Man.

JUNIOR SUNDAY SCHOOL HYMN FOR THE MONTH OF FEBRUARY (Concluded from page 497.)

In measures seven and eleven we have intervals which may be a little difficult for children to hear. It is much easier to teach something correctly the first time than it is to have to attempt to reteach it, so it may be necessary to drill on these sections. Sing the phrases which contain these measures to the boys and girls while they listen. Then let us listen carefully while they sing these same phrases back to us.

More detailed help in teaching this hymn is found in *A Guide for Choristers and Organists in Junior Sunday School*, page 25.

To the Organist:

One of the reasons we recom-

mend that mature people be used as choristers and organists in Junior Sunday School is because music has a powerful influence on children. Those who are accustomed to playing either the piano or the organ have usually spent many long hours practicing, and through their experience they have developed a deep feeling for music and the ability to convey the mood of a selection. They are even able to convey this mood while playing an accompaniment. Through their skillful fingers this mood reaches into the hearts of children, and the children respond accordingly.

This hymn should be played smoothly in a quiet, reverent man-

ner so that the accompaniment is in keeping with the thought expressed in the words. The slurs and tied notes appearing throughout the accompaniment should be carefully observed so that the beauty of the harmony may be heard. At first it may be helpful if only the top notes are played in the right hand, while the left hand is played exactly as it is written. Then the melody will be heard distinctly above the other notes of the chord. As we do the necessary planning and practicing with the chorister during the week, together we can work out a suitable tempo.

—Edith Nash.

Knowledge - Key to Salvation

by Leland H. Monson

Fully aware of the importance of knowledge, Hosea, Old Testament prophet, wrote:

"My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will reject thee. . . ."

—HOSEA 4:6.

Despite the fact that the Church has stressed the need for Gospel scholarship and for education that covers a vast variety of fields, many adult members of the Church excuse themselves by saying that whenever they pick up a book to read they fall asleep. Konrad Adenauer found the solution for this problem. He studied barefoot and kept a pan of ice water close by. Whenever he found himself getting sleepy, he put his feet in the water. Never again did he have any trouble.

Still other adults excuse themselves from study by saying that they do not learn as readily as when they were younger. This is only an excuse. Maxwell Maltz, in his book, *Psycho-Cybernetics*, invalidates this point of view. He writes:

Some fifty years ago psychologists discovered that man's mental powers reach their peak at the age of 25 and then begin a gradual decline. The latest findings show that a man reaches his peak mentally somewhere around the age of 35 and maintains the same level until well past 70. Such nonsense as "you can't teach an old dog new tricks" still persists despite the fact that numerous researches have shown that learning ability is about as good at 70 as it is at 17. (Page 243.)

To know, in the sense that Hosea used the term, is to feel the force of. Knowledge to him was depth of feeling, character, and conscience. He could have subscribed to the words of Elizabeth Barrett Browning taken from *Aurora Leigh*:

*Earth's crammed with happiness,
And every common bush afire with God,
But only he who sees [knows, understands]
takes off his shoes.*

These others sit around and eat blackberries.

These people to whom Hosea spoke lacked a knowledge of God and the political sagacity to deal with the social and national ills of the time. Like Paul the apostle, Hosea called upon his people to "Awake to righteousness, and sin not; for some have not the knowledge of God: I speak this to your shame." (*I Corinthians 15:34.*)

(For Course 26, lessons of February 6 to 27, "Isaiah, Prophet-statesman of Israel"; for Course 28, lesson of January 30, "The Authenticity of Joseph Smith's Mission"; to support Family Home Evening lessons 34, 42.)

Hosea accused his people of committing spiritual adultery, of proving untrue to the ideals and standards Jehovah had given them. As Isaiah had already said, Hosea knew that his people had "gone into captivity, because they have no knowledge. . . ." (*Isaiah 5:13.*) He knew that a man is a slave to whatever has mastered him. (See *II Peter 2:19.*) If they had only known what God is, Hosea felt, they would have renounced their Godless ways and worldly desires and would have remained free.

Peter also felt the need for knowledge. Shortly before his death, he urged the Christians to:

. . . Add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. (II Peter 1:5-9.)

Knowledge, spiritual knowledge, is power. The man who has the most abundant supply of this knowledge, other things being equal, will have the greatest spiritual power. It was at the time the Prophet Joseph Smith lectured on Peter's second Epistle that he gave to us the truth that, "It is impossible for a man to be saved in ignorance." (*Doctrine and Covenants 131:6.*) A month earlier he gave this revelation:

Whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection.

And if a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come. (Doctrine and Covenants 130:18, 19.)

If we consider seriously the character of God as revealed in the scriptures, certainly we shall have no difficulty in understanding this concept. Instructing Job, God said:

Hearken unto this, O Job: stand still, and consider the wondrous works of God.

Dost thou know when God disposed them, and caused the light of his cloud to shine?

Dost thou know the balancings of the clouds, the wondrous works of him who is perfect in knowledge? (Job 37:14-16.)

To Nephi God gave the power to know His traits. Describing the quality of knowledge, Nephi wrote:

But behold, all things have been done in wisdom of him who knoweth all things. (11 Nephi 2:24.)

O how great the holiness of our God! For he knoweth all things, and there is not anything save he knows it. (2 Nephi 9:20.)

John the Beloved wrote:

And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. (John 17:3.)

To know God we must become like God; hence the need to gain knowledge.

Nephi even reproved his people because they would not seek knowledge. He wrote:

... I am left to mourn because of the unbelief, and the wickedness, and the ignorance, and the stiffneckedness of men; for they will not search knowledge, nor understand great knowledge, when it is given unto them in plainness, even as plain as word can be. (2 Nephi 32:7.)

God, speaking through Joseph Smith, said:

And I give unto you a commandment that you shall teach one another the doctrine of the kingdom.

Teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that are expedient for you to understand;

Of things both in heaven and in the earth, and under the earth; things which have been, things which are, things which must shortly come to pass; things which are at home, things which are abroad; the wars and the perplexities of the nations, and the judgments which are on the land; and a knowledge also of countries and of kingdoms—

That ye may be prepared in all things when I

shall send you again to magnify the calling whereunto I have called you, and the mission with which I have commissioned you. (Doctrine and Covenants 88:77-80.)

To prepare for this life and the next, Joseph Smith encouraged his people to seek wisdom rather than riches. (Doctrine and Covenants 11:7.) He advised them to "seek learning by study," and to "study and learn, and become acquainted with all good books, and with languages, tongues, and people." (Doctrine and Covenants 90:15.) To implement this program of developing a cultured people, he founded schools in Kirtland, Ohio, and Nauvoo, Illinois, where he projected the University of the City of Nauvoo, which he believed might become "one of the great lights of the world."¹

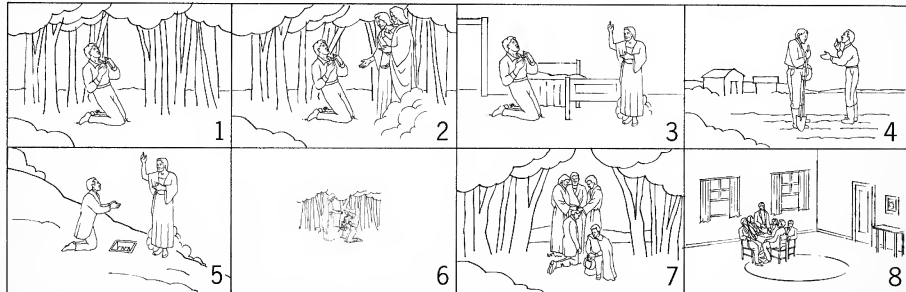
As another part of his educational program, Joseph Smith interested his followers in the theatre, for he was cognizant that it could be made a powerful instrument to influence his people in the ways of righteousness. He invited traveling companies to present plays in Nauvoo almost from the day of its founding in 1839. He regulated their activities, however, so the theatre would build and not destroy ideals. A bill preventing the performance of any immoral or obscene production was unanimously passed by the Nauvoo City Council on Nov. 26, 1841.

Under the direction of the Prophet Joseph, Thomas A. Lyne organized a dramatic company in Nauvoo. Between engagements in Nauvoo, the dramatic company traveled down the Mississippi River, presenting plays in the river towns. Brigham Young, George A. Smith, Erastus Snow, and other leaders participated in some of these productions.

Knowledge is important for our salvation. A lust for material possessions and the ordinary pleasures of life should never be allowed to inhibit our intellectual, emotional, and spiritual growth.

¹Joseph Smith, *History of The Church of Jesus Christ of Latter-day Saints*, IV, page 269.
Library File Reference: Knowledge.

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A CHRONOLOGY OF THE LIFE OF JESUS

The inside back cover chart of this issue represents only a suggested chronology, based on the harmony of the four gospels determined by President J. Reuben Clark Jr. in his book, *Our Lord of the Gospels*. Page viii of the preface states:

I say once more and finally: Many will not agree with the arrangement I have made of the events of his [Christ's] life, . . . They may be right. That is not the important thing. The important thing is to give him a real life, for such he had, with the actual teachings and experiences that made up that life, whatever the exact sequence of events at any one time or at any one place may have been.

The first picture on the chart serves to remind us of the dual nature of the earthly role of the Saviour—Creator and Redeemer of the world, “. . . but . . . in all points tempted like as we are, yet without sin” (*Hebrews* 4:15); son of Mary, yet also Son of God.

The second picture recalls to memory His willingness to lead the way in submitting His will to the will of the Father. (See 2 *Nephi* 31:7.)

The picture of Nicodemus with Jesus, representing the early Judean ministry, serves as a reminder that some of the great men of Judea sought audience with and instruction from the humble carpenter. And yet it was because of the bitterness of this same hierarchy of Jewry, with Judea as its center, that Jesus, in laying the foundation for his work, found it wise to spend much of the time of His

(For Course 12, lesson of March 6, “Preparation for the Ministry,” for Course 14, lessons of February 12 and March 12 and 20, “The Baptism of Jesus,” “The Call and Ministry of the Twelve,” “The Sermon on the Mount,” for Course 28, lesson of March 12, “The Atonement,” to support Family Home Evening lessons 25, 26, 31, 40; and of general interest.)

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ministry in northern Palestine, away from the headquarters of Jewry.

The fourth, fifth, and sixth pictures—representing the Galilean ministry—illustrate that growth and progress were, and are, essential aspects of the Gospel. Jesus was not only teaching the multitudes and administering to their spiritual needs, but He was also laying the foundations for an organization to guide His flock when the time came for the Shepherd to lay down His life for His sheep. For a time Jesus alone taught the multitudes (picture 4), then He called twelve others (picture 5)—and later, seventy others—giving them instructions, power, and missionary experiences before finally transferring (picture 6) the keys of priesthood leadership.

The next two pictures (from the later Judean and the Perea ministries) represent His return and later work in southern Palestine and beyond the Jordan—indicative of His courage and love. His courage, for His appearance at the feast of the tabernacles set off an organized attempt on His life; and His love (as is shown in His return to Bethany to raise from the dead His good friend Lazarus) for it illustrated to the apostles Jesus' power over death.

The ninth picture represents one of the most important events in all the history of the earth—the Saviour of mankind in the process of bringing to pass the atonement necessary for a possible reconciliation of God and man.

The last picture, representing the ascension of Jesus, calls to memory His resurrection (as well as the assurance of our own resurrection through His power), and His promise of a second advent—the time when He will return once more in His glory.

—Arthur R. Bassett.*

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LAZARUS RAISED FROM THE DEAD

TRIAL AND CRUCIFIXION

ASCENSION FROM OLIVET



7. Perea Ministry
ATTEMPT TO ARREST JESUS



9.
Resurrection



CALLING OF THE TWELVE

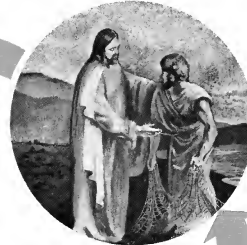


6. Later
Judean
Ministry

MOUNT OF TRANSFIGURATION



5. Part
three



4. Part two

BAPTISM



1. Preparation
BIRTH

2. Early
Judean
Ministry

VISIT OF NICODEMUS



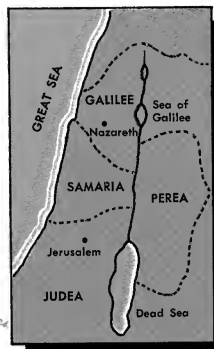
3. Galilean
Ministry
Part one

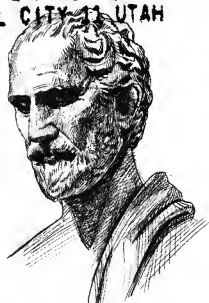
SERMON ON THE MOUNT



A CHRONOLOGY OF THE LIFE OF JESUS

1. Flight into Egypt. Visit to Temple.
2. Wilderness Experience. Experience with Future Apostles. First Miracle. Beginning of Formal Ministry. Baptizing and Teaching on the Jordan. John the Baptist Imprisoned.
3. Period When Jesus Alone Was Teaching and Performing Miracles.
4. Missions for the Twelve. John the Baptist Beheaded. Attempt to Make Jesus King.
5. Departure to the North. Special Priesthood Keys and Special Instructions Given to the Twelve. Seventy Sent Forth.
6. His followers Expelled from the Synagogues. Jews Attempt to Stone Him.
7. Antipas seeks His life. Jewish leaders plot His Death. Last Tour of Palestine.
8. Triumphant Entry. Cleansing of Temple. Last Supper. Experience in Gethsemane. Betrayal and Arrest.
9. Appearances in Judea. Appearances in Galilee.





DEMOSTHENES: WHEN HE SPOKE, MEN MOVED.

LET US MARCH

Georges Clemenceau, "The Tiger of France," called it the most celebrated trial in history.²

Actually it was a debate rather than a trial. The two participants were more than opponents. They had been bitter enemies for years.

They lived in ancient Greece and were two of the greatest orators of the day. One was a man of rather humble birth who had been a schoolmaster, an actor, and a clerk in a government office. He was an able extemporaneous speaker with a golden voice. He had risen high, serving as an ambassador. His name: Aeschines.

His opponent was the son of a wealthy manufacturer of cutlery and couches. His father had died when the boy was seven, and most of the estate had been lost through dishonest executors. The lad was awkward, weakly, and of stammering speech. Tradition says that to correct his halting speech he had spoken with pebbles in his mouth. He had studied rhetoric and law. He did not like to speak without long, hard preparation. His name: Demosthenes.

The debate had resulted from a suggestion that the people of Athens present to Demosthenes a wreath of gold, the city's highest

award. Aeschines opposed the proposal vehemently.³

This was only natural. For years Demosthenes with his brilliant oratory had rallied Athenians to oppose the spreading imperialism of a monarch in the north, Philip of Macedon. Aeschines, on the other hand, had become convinced that Philip was too powerful to oppose.

The debate between the two orators was personal. It was also political. Demosthenes, in a brilliant address which lasted over two and a half hours, won a smashing victory. Defeated and humiliated, Aeschines retreated into voluntary exile on the island of Rhodes.

It is said that Demosthenes once remarked to Aeschines: "You make them say: 'How well he speaks.' I make them say: 'Let us march against Philip.'"

Though his words may appear cutting and boastful, they were true.

Do not Demosthenes' words indicate the true measure of a speaker, teacher, leader, or parent?

I have before me an 856-page book, *A Treasury of the World's Great Speeches*.³

The first speech described in this masterfully edited volume came from a man who described himself as "slow of speech, and of a slow tongue."¹ But his words moved a nation of people to leave their homes and march through the wilderness for forty years toward their Promised Land. History acclaims him as one of its ablest leaders. His name: Moses.

There is a quiet, selfless mother of four who is a teacher of teenage girls in our ward. She sends them away from her lessons pursuing

excellence—in maintaining Church standards, in doing for others, in achieving at school. There was a business and Church leader in our community who was so shy he would never speak at the pulpit, not even at the funeral of his closest friend. But men and women by the hundreds followed his leadership to greater spiritual and temporal heights.

What qualities have those teachers and leaders possessed which have led their followers to say: "Let us march against Philip"?

Much of their secret perhaps could be found in the life of Demosthenes. Historians generally agree that through the years, even against great odds, he was imbued with the message he repeatedly taught: the freedom of man. His purposes were pure, and like a lion he championed them. In his answer to Aeschines in their great debate he affirmed:

"But in not letting myself be corrupted by Philip, I have conquered Philip. The corrupter triumphs when you take his gold, he is vanquished when you refuse it."²

In his final tribute to Demosthenes, Clemenceau perhaps better describes the secret of his oratory's power:

"When Dionysius of Halicarnassus presents Demosthenes to us as the greatest orator of all time, I permit myself to find the praise inadequate, since words without action can be no more than vain sound. In the full sense of the words, Demosthenes was a man."³

That is really why, when he spoke, even though it meant defeat and death, men said:

"Let us march against Philip."

—Wendell J. Ashton.

(For Course 9, lesson of December 5, "A Leader Is Righteous"; for Course 14, lesson of March 20, "The Sermon on the Mount"; for Course 15, lesson of January 23, "Resolution"; and of general interest.)
²Georges Clemenceau, *Demosthenes*; Houghton Mifflin Company, New York, 1926; page 107.

¹Charles Darwin Adams, *Demosthenes and His Influence*; Longmans, Green and Company, New York, 1927. Also, A. W. Pickard-Cambridge, *Demosthenes*; G. P. Putnam's Sons, New York, 1914.
²Edited by Houston Peterson; Simon and Schuster, New York, 1954.
³Exodus 4:10.

¹Georges Clemenceau, *Demosthenes*, page 114.
²Georges Clemenceau, *Demosthenes*, page 158.
Library File Reference: Teachers and Teaching.